THE PARABLE of the Wicked Mammon.

¶ Compiled in the yere of our Lord. M.D. xxxvi. W. T.

Romans. iii. Chap.

¶ We holde that a man is iustified by fayth, without the workes of the lawe.

3932. a. 47.
2

THE PARAPET
of the Bridge
Common.

Champion in the Lists
of Love. Cap. 3.
Rivals. Act. 2.

Romans in Liv. Chap.
The Soldier that a Man
is inflicted by them, up-
on the Instance
of the Actions.

William Tindale otherwise
called Hychins to
the reader.

Grace and peace wyth al maner
spiritual feling and liuing wyz
thy of the kindnes of Chzist, be
with the reader and wyth all y
thirst the wyl of God. Amen

The cause why I set my name befoze
this litle treatise e haue not rather don
it in the new testamẽt is, that then I fo
lowed the counce l of Chzyste which er
hozteth men Math. vi. to do their good
deades secretly and to be contente with
the conscience of wel doynge, and that
God seeth vs, and paeyentlye to abyde
the rewarde of the last day which chzist
hath purchased fozvs: and nowe wold
faine haue done lykewise, but am com
pelled otherwise to do.

Whyle I abode a fayethfull compa
nion wbych now hathe taken another
viage vpon him, to preach Chzist wher
(I suppose) he was neuer yet preached
(god wbich put in his hert thither to go
sende his spirite with him, cõfozte him
and bzinge his purpose to good effecte)
one William Roy a man sõwhat craf
tye wherin he cõmeth vnto new aquain
taunce and before he be thozow knowē
and namly whe al is spente, came vnto
me and offered his healpe. As lõg as he

ha dde no money, (whatsoeuer I could take him, but as soone as he had gotten him money, he became lyke himself againe.

Neuertheleße, I suffred all thinges tyll that was ended which I could not do alone without one both to write and to helpe me for to cõpare the textes together. When that was ended. I toke my leaue and bad him farewel for our two lyues, and as men say a date lõger. After we were departed he wente & gate him newe frendes whiche thing to doo he passeth al that euer I yet knew. And there when he had stored him of money he gote hym to Argẽtyne where he professeth wonderful faculties & make the both of no smal thinges. A yer after that and now .xii. Monethes before the printing of this worke, came one Jerome a brother of Grene whiche also, through Mozmes to Argentine, saying: that he entended to be Christs disciple another while and to kepe (as nie as god would geue him grace) the professiõ of his baptisme, and to get his lyuynge with hys handes, and to lyue no longer vycyle, & of the sweate and labours of those captynes whiche they had taught, not to be leue in christ: but in cut thowes and rust red coates. Which Jerom with al diligence I warned of Koyer beloued and exhorted hym to be ware of him and to

walke

walke quyetly and with al pacīēce and longe suffering accordyng as we haue Christ and his Apostis for ensāple whiche, thing he also promised me. Neuertheless when he was come to Argētine willyam Roy (whose tonge is able not only to make fooles serk mad, but also to deceiue the wisest that is at the first sight and acquaintaunce) gat him to him & set him a worke to mak rimes, while he him selfe translated a dyaloge out of latē into englysh. In whose prologe he promiseth moze a gret deale thā I feere me he wil euer paye.

Paul sayeth the second Epistel to Timoth the second Chapter, the seruaunt of the lorde must not striue, but be peaceable vnto all men and ready to teache, a one that can suffer the euell with meknesse, & that can enstruct thē that resist if God at anie tyme will geue them repentaūce for to knowe the trueth. Ie he commeth not then the lordes seruaūtes vse ratlinge rimes, but goddes worde, which is the right weapē to slay sinne, vice and all iniquitye. The scripture of God is good to teache and to improue. ii. Ti. iii. ii. Tes. ii. Paul speking of Antichrist sayeth, whome the Lorde shal destroy with the spyrit of his mouth that is, with the worde of god. And. xi. Corinthi. xi. sayeth. The weapēs of our

withgods worde ought a man to rebuke wyckednesse & false doctrin & not with ray singrims

warre ar not carnal thinges (saith he) but mighty in god to cast downe strōg holdes, and so forthe: that is, to destroy hie buildinges of false doctrine. The word of god is that daye whereof Paul speaketh. 1. Cor. 3. which shal declare al thinges, and the fyre which shal trye every mans worke: consume false doctrine: with ý I warde ought me sharply to fight, and not to raile with foolish trimes. Let it not offend the ýē: valhe in ordinatly, let not ý wickednes of Judas cause the to defyle the doctrine of his felowes. No man ought to thinke that Steue was a false preacher because that Nicolas which was chosen felow with him. actu. vi. to minister vnto the wydowes, fell after into great hereties as hiſtories make mention. good and euel go alwayes together, one cānot be knowen with out ý other. Marke thys also above al thinges that Antichriſt is not an outward thyng, that is to say, a man that shalbe lodenlie appeare with wonders as our fathers talked of him. Nowe truly for Antichriſt is a spirituall thig. And is as much to saye as against Christe, that is one that preacheth false doctryne contrary to christe. Antichriſt was in the olde Testament and taught with ý prophets, he was also in ý tyme of christ and of the apostles and now rea

Antichriſt.

antichriſte is as much to say as a gaynste Christ, & is nothig but a preacher of false doctrine.

deth

best in the epistels of John and of paul to ỳ Corinthians and galathians, and other Epistles. Antichrist is now and shall (I dout not) endure tyl the worlds end. But his nature is (whe he is bitered & overcome with the worde of god) to go out of the play for a season and to disgyse hym self and then to come in a gain with a newe name & new raymēt

As thou seist how Christ rebuketh ỳ scribes and the pharises in the gospell (which were very Antichrists) saing woo be to you pharisis for ye robbe widowis houses, ye pray long prayers vnder a colour, ye shut vp the kingdom of heaue and suffer not the that wolde to enter in, ye have taken awai the kei of knowledge ye make men breke gods cōmaundements with your traditions, ye begile the people with hypocrysye & soch like Wherfore thynges al our prelats do but have yet gotten the new names and other garmentes & wedes, and are other wise disgised. Ther is difference, in the names betwen a pope, a cardinal, a bishoppe, and so forth, and to say a scribe & pharisey, a lo[illegible]re and so forth: but the thinges is al one. Euē so now whē he hath altered hi, he wil chaūge him self ones more and turne him self in to an angel of light. ii. Corin. xi. Rede the place Jerhoit & what so euer thou art

Antichrist was euer

Antichrist is as he is spied, goeth out of the play and disgiseth him self and then cōmeth in agayn

that readeth this & note it well. The Jewes loked for christ and he is come. To hym geue yeaues a go, and they not ware we also haue loked for Antichrist & he hath reygned as longe, & we not ware and because eyther of vs loke carnallie for him and not in the places wher we ought to haue sought. The Jewes had found christ verely yf they had sought hym in the lawe & the prophetes, whether christ sendeth them to seke. Jhn. v. We also had spied out Antichrist long a go yf we had loked in the doctrine of christ and his Apostles, where because y beast seeth himself now to be sought for, he reareth and setteth new poles to hide him selfe in & chaungeth himselfe into a thousand fashions with all maner willes, fallhed, ladtyrie & craft. We coulde that his excommunicatsons ar co to lyght be maketh it treason vnto the king, to be acquainted with christ. If Christ & thet may not reigne together one hope we haue, that christ shall lyue euer. & The olde Anticrists brought christ vnto Pylate sayinge by our lawe he ought to dye, & whē Pylate had them iudge hi after your law, they answered, it is not lawfull for vs to kyl anye man: which thei did to y entent y they which regarded not the shame of their false excommunications, should yet seme to co

Antichrist is spiritual christ and cannot be seen but in the lyghte of gods worde.

felle chrift, because that the temporall swear he had condemned him. They do all thing of a good zele, they saye, they loue you so wel ỹ they had leuer burne you then that you shoulde haue selowe shippe with chrifte. They are gelous ouer you amille (as saieth saincte Paule Gala. iiii.) They would deuide you fro chrift and his holy testament, & ioyne you to the pope to beleue his testament and promises. Some man wyl aske peraduenture why I take ỹ labour to make this worke in as much as thei wil burne it seyng they burnt ỹ gospels. I auntsuere in burnynge the newe testamẽt they dyd none other thynge the that I loked for, no more shall they do yf they burne me also, if it be goddes wyl it shal so be nenertheles in trãslatinge ỹ newe testamente I dyd my deatye, & so do I now, & wyll do as much more as God hath ordeined me to do, & as I offere that to al me to correcte it, whoso euer coulde, euen so do I this. Whoso euer therfore readeth thys, copare it vnto ỹ scripture. If gods worde beare recorde vnto it & thou also felelle in thyn herte that it is so, be of good cheare and geue god thankes. If gods worde condeme it, then hold it accursted, & in all other doctrine, As Paul conceleth hys galathians. Beleue not euery spirite sodenly

The prelats haue aburnig zeale to their children.

but iuge them by the worde of god, whi-
che is the trial of al doctrynes, & lasteth
for euer. Amen.

The parable of the wicked Mammon. Luke. xvi.

Ther was a certain riche
man, the whiche had a ste-
ward, & was accused vn-
to hym, y he had wasted
his goods. And he called
him and sayd vnto him.
How is it, that I hear
thys of the? Gyue accompte of thy ste-
wardshyp: for thou maiest be no lon-
ger my steward. The steward sayd
with in him selfe: what shal I do? for
my master wil take away from me my
stewardshyp. I cannot dygge, and to
begge I am ashamed. I wot what to
do, that when I am put out of my ste-
wardshyp, they maye receyue me into
their houses.

¶ The called he al his masters detters
& sayd vnto the firste how much owest
thou vnto my master? And he sayd, an.
C. tônes of oile. And he sayd vnto him,
take thy byl, and sit down quickly, and
write. l. The sayd he to another, what
owest y? And he sayd an. C. quarters of
what. He sayd vnto hym. Take thy byl
and write. lxxx. And the Lord comended
the vniust steward, because he had don
wysely

wisely. For the children of this world, are in their kind wiser the children of light, And I say also vnto you, make you frindes of the vnkeu Mammon, that when ye shall haue nede they may receyue you in euerlasting habitations.

For asmoch as with this and diuers such other texts, may haue enforced to draw the people from the true faith and from puteing their trust in the truth of gods promises and in the merites and deserning of his christ our lord, & haue also brought it to passe, for many false prophets shall arise & deceiue many, and muche wickednes must also be, sayth Christ. Mat. xxiiii. And paul saith. Ti. iii. Euil men & deceiuers shall preuail in euil while they deceiue & are deceiued them selues & haue taught them to put trust in their own merites, & brought the in belefe y they shalbe iustified in y syghte of god by the goodnes of their owne workes & haue corrupte the pure word of god to confirme their Aristotle wall. For thus ghe y that philosophers and worldly wyse me wer enemies aboue al enemies to the gospel of god, and though the worldly wysdome cannot comprehede the wisdome of god, as thou maiste se. i. Cor. i. c. ii. and though worldly ryghteousnes

fnoulnes cann ot be obediente vnto the ryghtnoulnes of God: Ro. x. Yet what soeuer they read in Ari. that muſt firſt be true, and to maintain that, they rent & teare the ſcriptures with their diſtinctions and expound them violetly, contrary to the meanynge of the texte, & to the circumſtaunces that go before & after, and to a thouſand cleare and euident textes. Wherfore, I haue taken in hãd to expound this goſpel and certaine other places of the new teſtamẽt and (as farforth as god ſhall lende me grace) to bring the ſcripture vnto the right ſence and to digge again the welles of Abrahã and to purge and clẽce the of the earth of wordly wiſedome, wherwith theſe Philiſtians haue ſtopped the. Wherfore grace graūt me god, for the loue that he hath vnto his ſoone Ieſus our lord, vnto the glory of his name. Amen.

They gene more faith to Ariſtotle then to Chriſt

That faith only before all workes and without al merytes but chriſtes onely, iuſtifieth, and ſetteth vs at peace with god: is proued by Paul. Romans. i. I am not a ſhamed (ſaith he) of the goſpel, that is to ſaye, of the glad tydynges and promiſe wherby God hath made ſwore to vs in chriſt. For it (that is the goſpell) is the power of god vnto ſalnacion, to al that beleue. And it folowyth in the forſaied chapter

the

the iust or righteous must lyue by faith. The lawe

¶ For in the faith which we haue in Christ and in Gods promises finde we mercie, life, fauour, & peace. In the law we finde death damnation, and wrath wherefore, the curse and vengeaūce of God vpon vs. And it (that is to saye the law) is called of Paul. ii. Cor. iii. the ministration of death and damnation. In the lawe we are proued the enemyes of God, & that we hate hym. For how can we be at peace with God, and loue hym seinge we are conceiued & borne vnder the power of the Deuil and are his possession and kingdome, his captiues and bandmen, and led at his wil, and he boreth our hartes, so that it is impossible for vs to cōsent to the wil of God, much more is it impossible for a mān to fulfil the lawe, of his owne strength & power seing that we are by birth and of nature the heires of eternal dānacion. As saith S. paule. Ephe. ii. We (saithe he) are by nature the Children of wrathe. whiche thing the lawe doth but vtter onely and helpeth vs not, yea, the requireth impossyble thinges of vs. The law whē it cōmaūdeth that thou shalt not lust geueth the not power so to do, but damneth the because thou canst not so do.

death and the promises lyfes.

The law what it is proued & geueth no power to fulfyl the same.

¶ If thou wilte therfore bee at peace with god and loue him, thou muste

turne

turne to the promyses of God and to the gospel, whiche is called of Paul in the place before rehersed and to the Cozin. the mynystracyon of rightwoustnes & of the spirit. For fayth bryngeth pardon & forgeuenes freely purchased by Christes bloude & bringeth also the spyrite, the spirite loseth the bounde of the deuill and setteth vs at libertie. For where the spirit of the lord is ther is lybertie saith Paule in the same place to the Corinthias, that is to saye, ther the herte is fre and hath power to fowe the wil of god and ther the hert mourneth that he can not loue ynough. Now is ye cōsent of the hert vnto the lawe of god eternall lyfe, ye though ther be no power yet in the membres to fulfill it. Let euery man therfore (according to Pauls counsel in the .vi. cha. to the Eph.) arme him selfe with the armour of god, that is to vnderstād, with goddes promises, and aboue al thing (saith he) take vnto you the shyld of fayth, wherwith ye may be able to quench all the fyry dartes of the wicked, that ye may be able to resyst in the euell day of temptacion, and namely at the houre of death.

The consentynge vnto the lawe with the herte is eternal lyfe.

Set therfore thou haue goddes promyses in thine hert and yf thou beleue the without wauerynge: when temptacō & tribulacion, & the deuell layeth the lawe & thy

dedes

vedes against the, answer him with the promises, and turne to god and cõfesse thy selfe to him and say it is euen so, or els how coulde he be merciful? but remẽber that he is the god of mercy and of truethe and cannot but fulfyl his promyses. Also remembre that his sonnes blonde is stronger then al the sinnes & wickednesses of the whole worlde and ther with quyet thy selfe, & there vnto commite thy selfe, and blesse thy self in all temptacion (namely at the houre of death) with that holy cãdel. Or els perished thou thought ỹ haste a thousande holy candels about the, a hõged tonne of holye water, a shypful of pardons, a cloth sake full of freres coates & all the ceremõnies in the world & all the good workes deserupynge, and merites of all men in the world be their or were they neuer so holy. godes word onli lasteth for euer & that which he hathe sworne doth abide, when al other thynges perysshe. So long as thou findest any consent in thine hert vnto the law of god ỹ it is righteous & good, and also displesure that thou cãst not fulfil it, dispair not, neither doute, but ỹ godes spirite is in the, and ỹ thou art chose for Christes sake, to the enheritaũce of eternal lyfe.

And agayn. Ro. iii. We suppose that a manne is iustified thorow faith without

fait the deedes of the lawe. And lykewise Ro. iiii. we say that fayth was reckened to Abrahā for righteousnes. Item. Ro. v. Seynge that we are iustified thorow faith we are at one with god. Item. Ro. x. With the hert doth a me beleue to be made righteous. Item gal. iii. Receiued ye the spirit by the deedes of the lawe, or by hearyng of the faith? He which ministreth the spirite vnto you, & worketh miracles among you doeth he it by the deades of the Lawe or by hearynge of faithe? Euen as Abraham beleued god & it was reckened to hym for righteousnes, Vnderstand therfore (saith he) that the childrē of Abrahā. For the scripture saw before, that god would iustifye the heythen or gentils by faith and shewed before glad tydinges vnto Abraham, in thy sede shal al nations be blessed. wherfore they which are of faith shalbe blessed that, is to say made righteous with the righteous Abrahā. For as many as are of the deedes of the law are vnder the curse. For it is writē (saith he) cursed is every man that continueth not in all thynges which are writen in the booke of the lawe to fulfyl them.

Item gal. ii. where he reproueth Peter in the face he sayeth. we which are Iewes by nacyon and not synners of the gentils, knowe that a man is not iusti-

fyed

fied by the deedes of the lawe, but by the faith of Jesus christ, and haue therfore beleued on Jesus christ, that we might be iustified by the faith of christe, & not by the deedes of the lawe: for by ỹ deedes of the law shall no flesshe be iustified. Item in ỹ same place he saith. Touching that I now liue, I liue in ỹ faith of the soone of god, which loued me and gaue him selfe for me, I despise not the grace of god. For if righteousnes com by the lawe, then is christ dead in vaine. And of such like examples are al ỹ epistles of Paul full, Marke how Paule labou reth with him selfe for to expresse ỹ exce ding misteries of faith in the epistle to the Ephesians, and in the Epistle to ỹ Collossians. By this & many such lyke textes are we sure that ỹ forgeuenes of sinnes and iustifieng is appropriat on to faith onely without the adding of ỹ workes. That for the also the likenes that christ maketh Mat. vii. A good tre bringeth forth good fruit. And a bad tre bringeth forth bad fruit. Ther seyth ỹ that ỹ fruit maketh not ỹ tre good but the tre the fruit, and that the tre must a fore hande be good, or be made good: or it can bring forth good fruit, as he also saith. Mat. vii. ether make the tre good and his fruit good also, eyther make ỹ tre bad and his fruit bad also. Howe

ye speake wel while ye your selues are euyll: So lykewise is this true and no thing more true, that a man before all good workes must first be good, and ỳ it is impossible ỳ workes sholde make him good, yf he were not good before, or he did good workes. For this is christes principle & (as we saye) a generall rule. Howe can ye speake well, whyle ye are euel: So lykewise howe can ye do good, whyle ye are euel:

A man must haue some goodnes in his hert before he bring fourth e good workes.

This is therfore playne, and a sure conclusiõ not to be doubted of, that ther must be first in ỳ herte of a man before he doeth any good workes, greater & a preciouser thing then all the good workes in ỳ worlde to reconcyle him to god to bring the loue and fauour of god, to him, to make hym loue god againe, to make him righteous & good in ỳ syght of god, to do awaye his synne, to deliuer him and loose him out of that captiuite wherin he was cõceiued & borne in which he could nether loue god nor ỳ wil of god. Or else how can he worke any good worke that sholde please god, yf ther wer not some supnaturall goodnes in him geuen of god frely whereof the good worke must spring, euen as a sicke man must first be healed or made whole, or he can do ỳ dedes of an whol man, and as the blind man must first haue

haue sight geuen him or he can se: and he that hath his fete in fetters, gines or stockes must first be louse or he cā go walke or runne, & euen as they whiche thou readest of in the gospel, that were possessed of the deuils, coulde not laude god tyll the deuyls were cast out.

The precious thing which must be in ỳ herte a mā cane worke any good worke is the word of god which in the gospell precheth, profereth, & bryngeth vnto all men ỳ repente and beleue, the fauoure of god in christe. Whosoeuer heareth the word & beleueth it, ỳ same is therby righteous, & therby is geuen him the spirite of god, whiche leadethe him vnto all that is the wyl of god, and is louse from the captiuite & bondage of the deuell, & his herte is fre to loue god, and hath lust to do the wyl of god. Therfore it is called the word of life, ỳ word of grace, the worde of healthy, the word of redemptiō, ỳ word of forgeuenes, & the worde of peace. He that heareth it not or beleueth it not, can by no meanes be made righteous before god This confirmeth. S. Peter in the. xb. chapter of the actes, saying ỳ god thorowe faith doth purifie the hertes For of what nature soeuer the word of god is, of the same nature must ỳ hertes be which beleue theron & cleue ther vnto

Now

Now is the worde liuing pure, righteous and true, & euen so maketh it the hertes of them ỹ beleue theron. If it be said that Paule (when he saith Roma. the. iii. No fleshe shall be or can be iustified by the deades of ỹ lawe) meaneth it of the cerēonies or sacrifices, it is a lie vereliē. For it folowyth immediatlie vi the lawe cometh the knowledge of sinne. Now are they not the ceremonies that vtter synne, but the law of commaūdementes. In the. 4. (he saith) the law causeth wrath which can not be vnderstād of ỹ ceremonies for they were genē to recōcile the people to god againe after ther had sinned. If as they saie the ceremonies which wer geuen to purg sinne & to reconcile, iustifie not, neither bleſſe but tempozallie only, much mozeỹ law of cōmaūdementes iustifieth not. For that which prouoketh a mā sticke healeth him not, neither doth ỹ cause of wrath bring hi to fauour, neither cā ỹ which damneth, saue aman. Whē the mother cōmaūdith hir child, but euē so to rocke the cradel, it grudgeth: this commaūdement doth but vtter the poiſon that lay hid, and letteth him at debate with his mother & maketh him beleue she loueth him not. Theſe cōmaundomentes also (thou shalte not couet yt neighbours houſe, ỹ shalt not lust, delite, or wyshe after

The law vttereth sinne, & letteth vs at debate

after thy neibours wife fernāt, mayde, ore oxe, oz what soeuer pertaineth vnto thy neighboure) geue not me power so to do, but bitter then that poison that is in me & dampne me, because I cane not so do, & proue that god is wroth with me, seing that his wyl and mine are so contrarie. Therfore saith Paul Ga. iii. If ther had ben geuē such a lawe ỳ could haue geuē lyfe, thē no dought rightousnes had come by the lawe: but the scripture did conclude al vnder sinne (saieth he) that the promise might be geuē vnto them that beleue thorow the faith ỳ is in Jesus christe.

The promises when they are beleued, are they that iustifye, for they bring ỳ spirit which louseth ỳ hert, geueth lust to the lawe & certifieth vs of that good will of god vnto vs warde. If we submytte our selues vnto god and desyre him to heale vs, he wil do it, and will in the meane time (because of the consente of the hert vnto the lawe) counte vs for ful whole and will nomore hate vs, but pitie vs, cherish vs, be tender herted to vs, and loue vs as he doth christe himself. Christ is our redemer, sauioure, peace, attonement, and satisfactiō, and hath made amēdes or satisfactiō to godward for all the sinne which they that repent (consenting to the lawe and fele

The promises iustifie.

linge the promises) doe, haue done, or shal do. So that if thorow fragilite we fall a thousande times in a daye, yet if we do repēt again, we haue al waie mercie layed vp for vs in store in Iesus christe our lorde.

¶ WHAT shal we saye then to those scriptures which goo so sore vpō good workes: As wee red Math. xxv. I was an hongred and ye gaue me meate. &c.

And suche lyke. Which all sounde as though we shoulde be iustified & accepted vnto the fauoure of god in Christe thorowe good workes. This wise answer I. Many ther ar which whē they heare or rede of faith, at once they cōfēt ther vnto and haue a certaine imagination or opinion of the faith, as when a mā telleth a storye or a thing done in a straūge land, that pertaineth not to thē at all. Which yet they beleue and tel as a true thing. And this imagination or opinion they cal faith. They thinke no farther thē that faith is a thing which standeth in their owne power to haue, as do other natural workes, which mē worke: but they fele no maner working of that spirit, neyther the terrible sentence of the lawe, the fearefull iudgementes of god, the horrible damnacion and captiuite vnder Sathan. Therfore as sone as they haue this opinīō or imagi-

magination in there hertes: that saith: verely this doctrine semeth true. I beleue it is euen so.

Then they thinke that the right faith is ther. But afterwarde whē they sele in them selues, and also se in other that there is none alteration, & that ẏ workes folowe not but that they ar altoge ther euen as before, & abide in ther olde estate: then thinke thei that faith is not sufficient, but ẏ it muste be some greater thing. then faith that should iustify a man. So fall they away frō faieth a gaine, and crye saing faith only iustifyeth not a man, & maketh him acceptable to god. If thou aske them wherfore thei answere, se how many ther are ẏ beleue and yet do no more then thei did befor. These ar they whith Judas i his epistle calleth dreamers which deceiue thē selfes w̄ their owne fantasies, for what other thing is theiz imaginatiō which thei call faith, then a dreaminge of ẏ faith & in opinion of their owne imaginatiō wrought wout ẏ grace of god These must nedes be worse at ẏ latter end thē at ẏ beginning. These ar ẏ olde vessels, ẏ rent when now wine is powred into thē ẏ is, they heare gods word but hold it not, & therfore ware worse thē thei wer before. But ẏ ryght faith springeth not of mās fansi, nother is it in any

Olde vessels that new wine is put in. Math. ix.

mans power to obtain it, but is altoge
ther the pure gift of god poured into vs
freely without all maner doynge of vs
without deseruing and merites, yeand
without seeking for of vs. And it is (as
Paul saith .ii. Eph.) euē gods gift and
grace purchased thorow Christ. Ther
for is it mightye in operatiō, full of ver-
tue & euer worcking, which also reneweth
a mā and begetteth him again, altereth
him altogether into a new nature and
conuersatiō, so ỳ a manfeleth his hert
altogether altered and chaunged & far
otherwise disposed thē before, and hath
power to loue ỳ whiche before, he cold
not but hate, & delitethe in that whiche
before he could not loue. And it setteth
the soule at libertie, and maketh hir fre
to folowe the wil of God, and is to the
soule euen as halth is vnto the bodye
of a man that is pyned and wasted a-
way with a longe soking disease. The
legges cannot bear him, he cannot lift
vp his hādes to helpe hym self, his talke
is corrupt, suger is bitter in his mouth
his stomak abhorreth, lōging after filth
ye sause, at the which a whole stomak
is ready to cast his gorge. Whē healthe
commeth, she chaūgeth & altereth him
clean, geueth him strēgth in al his mē-
bers & lusteth to do of hys owne accorde
that which before she could not do, ne-

ther

ther could not suffer that anymā erbo-
ted him to do, & hath now lust in whol-
some things, & hys mēbers are fre and
at libertye, & haue power to do of their
owne accorde al thinges which belong
to an whole mā to do which afore they
had no power to do, but were in capti-
uytye and bōdage. So likewise in al
thing right faith to the soule.

The spirite God accompanieth faith,
and bringeth with her light, wher with
a man beholdeth him self in the law of
God and seithe his miserable bondage
and captiuitie, and humbleth him self,
& abhorreth himself: she bringeth gods
promises of al good thynges in Christ,
God worketh wyth his worde, and in
worde, And whā his word is preached
faith worketh her self in ỹ hertes of the
electe, and as faith entreth and ỹ word
of god is beleued, the power of god lo-
seth the hert from the captiuity and bō
dage vnder sinde, and knitteth & cow-
pleth hym to god and to the will of god
altereth him and chaūgeth hym cleane
fassioneth & forgeth him a new, geueth
hym power to loue & to do that whiche
before was vnpossible for him either to
loue or do, and turneth him into a new
nature: so that he loueth that which he
before hated, and hateth that whiche he
before loued, and his cleane altered and

chaunged and cõtrary disposed, and is knit and coupled faste to God will and naturally bringeth furth good workes that is to say, that whith god commaũdeth to do and not thinges of his owne ymaginaciõ. And ẏ doth he of his own accorde as a tre bryngeth for fruite of hir accord. And as thou needeſt nat to byd a tre to bryng forth frut, so is ther no law put vnto him that beleueth and is iuſtified thorow faith (as ſaith Paul in the firſt epiſtle to Timothe the firſt chapter) Neither is it nedeful. For the law of God is writen and graue in his herte, and his pleasur is therin. And as without cõmaũdment and of his own nature, he eateth, drinketh, ſetteth, heareth, talketh, and goeth, euen so of his owne nature, without coaction or compulsiõ of ẏ law, bringeth he for the good workes. And as a whole mã when he is a truſte, tarieth but for drinke, and whan he hungreth abideth but for met and then drinketh and eateth naturall euen so is ẏ faithful euer a thruſt and an hungred after the wil of God, and tarieth but for occaſion. And whã ſoeuer an occaſion is geuẽ, he worketh naturallt the wil of god. For this bleſſing is geuen to al them that truſt in chriſts bloude, that thy thirſt and hũger to do Gods will. He ẏ hath not this faieth,

is

is but an vnprofitable babler of faieth, and workes, & woteth ne ther what he bableth, nor what he meaneth or wher vnto his words perttain. For he feleth not ỳ power of faith nor the worbyng of ỳ spirit in his hert, but interpzeteth the scriptures which speke of faith and workes, after his owne blynde reason and folith fātasies & not of any felinge that he hath in his hert, as a mā reherseth a tale of an other mās mouth and woteth not whether it bē so or not as he saithe, nor hath any experiēce of ỳ thig it self. Now doth the scripture ascribe both faith and workes not to vs, but to god onely, to whome they belong only and to whō they are appropziat, whose gifte thy are and the proper worcke of hys spirite. Is it not a frowarde and pernerse blindnes? they teach how amā can do nothynge of his own selfe & yet presumptuously take vpon them the greatest & hiest worke of god, euen to mak faith in the selues of their owne power and of their own false imaginaciō and thoughtes. Therfor I say, we must dispaire of our selues, and praye God (as Christes apostles did) do geue vs faith, and to encrese our faith, whē we haue that, we nede none other thinge more.

For the bringeth the spirite with her and he, not onely teacheth vs al thynges

but

but worketh the also mightily in vs and carieth vs thorow aduersite, persecutiō death & hel, vnto heauēs euerlasting life

Marke diligently therfore seing we are come to aunswer: The scripture because of soch dreames and fained faithes sake, seth such maner of speakinges of workes not ỳ a man should therby be made good to godward or iustified, but to declare vnto other, and to take of other ỳ difference betwene false fained faith & ryght faith, for wher right faith is ther bringeth she forth good workes, if ther folow not good workes, it is not doubt but a dreame and an opiniō of faynede faith. Wherfor loke as a fruit maketh not the tre good, but declareth & testifieth outwardely that the tre is good (as Christ saieth) euery tree is knowen by hys fruit, euen so shal ye know ỳ right faith by hyr fruite.

Take for an ensample Mary that anointed Christes fete. Luk. vii. When Simon which bade Christ to his house had condēpned hir Christ defended hyr and iustifieth hyr saying, Simō I haue a certain thing to say vnto the. And he said master say on. Ther was a certain lender which bade two debters, the one ought fiue hūdred pens, and the other fiftie. Whē they had nothing to pay

be

he forgaue both. Which of the tel me, wil loue him moost? Simon answered and saide: I suppose that he to whō he forgaue moste. And he said to him, thou hast iudged truely. And he turned hī to ỳ womā, and saide vnto Simon. Seest thou thys woman? I entred into thine house & thou gauest me no water to my fete, but she hath washed my fet with teres, and wiped them with the heares of hir head. Thou gauest me no kisse, but sence the tyme I came in hath not she ceased to kisse my fete. Thou haste not annointed my head wit hoyle.

But she hath annoited my fete with costlie and precyouse ointment. Wherfore I say vnto the, many sines are forgeuē her for she loued moch. To whom lesse is forgeuē, the same doth loue lesse and here by se we that deades and workes are but outwarde signes of the inwarde grace of the bounteous & plenteous mercy of god freely receiued, wythout al merites or deades, ye and before al deades. Christ teacheth to know ỳ inwarde faith and loue, by the outwarde dedes. Dedes are ỳ fruites of loue, and loue is the fruit of faith. Loue & also the dedes are great or smal according to the proporciō of faith. wher faith is mighty and strong, ther is loue feruent and dedes plēteous, & done with erceadyng

mekenes: Wher faith is weake ther is
loue, cold and the dedes few and fadeth
as floures and blossomes in winter. Si
mō beleued and had faith, yet but weak
ly, and accordyng to the proporcion of
his faith loued coldly, and hadde dedes
ther after, he bade Christ vnto a simple
and a bare feast only, and receiued him
not with any great humanite. But ma
ry had a strong faith, & ther fore burne
ning loue, and notable dedes don with
exceading profunde and depe mekenes
On the one side she sawe her self cleare
ly in the law, both in what daūger she
was, and in her cruel bōdage vnder sinne
her horrible dampnacion, and also the
feareful sentence and iudgemēt of god
vpon sinners. ¶ On the other syde she
heard the gospel of Christe preached,
and in ỹ promises she saue with egles
eies the exceading aboundaūt mercy of
God, that passeth al vtteraūce of speech,
which is set forth in christ for al meke
sinners, which knewledge their sines
And she beleued the worde of god migh
tely & glorified god ouer his mercy and
truth, and being ouercom & ouerwhel
med with ỹ vnspeakable, yea and incon
prehensible aboundaūt richesse of ỹ kind
nes of God, dyd enflame and burne in
loue, yea was so swollen in loue, ỹ she
coulde not abyde nor holde, but must
breake

breake out, and was so dronkē in loue that she regarded nothing, but euē to vtter the feruent and burning loue of hir hert only. She hadde no respecte to hir selfe, though she was neuer soa greate and notable a sinner, neither to ỹ curiouse hypocrisy of the pharisies which euer disdain weake sinners, nether to the costlines of hir oyntment but with al humblenes and runne vnto his fete washed theym with the teares of her eyes, and wiped them with ỹ heares of her head, & anoynted them with precyous ointment, yea & would no doubte haue runne into the grounde vnder his fet to haue vttered hir loue toward him yea woulde haue descended downe into hel, yf it had bene possible. Euē as paul in the nienth chapi. of his epistle to the Romains was dronke in loue and ouerwhelmed, & with the plentuoulnes of the infynite mercye of God (whiche he had receiued in christ vnlought for) wished hymself banysshed from christ and dāpned, to saue the Jewes, if it mought haue be. For as a mā seleth god in himsel f, so is he to his neghboure.

¶ Marke on other thynge also. We for the most part because of our grossenes in al our knowledge proced from that which is last & hinmost vnto ỹ whiche is first, beginning at the later end, disputinge

putynge and makinge our argumentes backwarde. We beginne at the effect and worke & procede vnto the naturall cause. As because of an eclipse we first se the more darke, and then search the cause, and finde that the putting of the earth betwen the sonne and ỹ mone is the naturall cause of the darkenes and that the earth stoppeth the lyght. The disputo we backwarde saying the mone is darkned, therfor is ỹ earthe directly betwene the sonne and the mon. Now yet is not the darkenes of the mone the naturall cause that the earth is betwen the sone and the mone, but ỹ effect ther of and cause declaringe & leadynge vs vnto the knowlege, howthat the earth is betwẽ the sonne and the mone directly and causeth the darkenes, stoppyng the light of the sõne frõ the mone. And contrarie wyse beyng of the earth directly betwen ỹ sonne and the mone is the naturall cause of the darkenes. Likwise he hath a sonne therfore is he a father and yet ỹ sonne is not cause of the father, but contrarre wyse

Not withstãdyng the sõne is the cause declaratiue wherby we knowe ỹ the other is a father. After the same maner ber mane synnes are forgeuen her, for the loued moch, thou mayst not vnderstand by the worde for, that loue is the

natural

natural cause of the forgeuinge of sinnes but declareth it onely, and contrary wyse the forgiuenes of sinnes is the natural cause of loue. The workes declare loue.

And loue declareth that ther is some benefite & kindnes shewed, or els would there be no loue. Why worketh one & another not? Or one more the another because ỳ one loueth and the other not or that the one loueth more thẽ ỳ other Why loueth one & another not, or one more thẽ another? Because that one feleth the exceading kindenes of God in his hert and another not, or that one feleth it more thẽ another. Scripture speketh after the most grossest māner. Be diligẽte therfore that thou be not deceyued with curiousnes. For me of no smal reputacion haue ben deceyued wt theis owne sophistrie.

The office of faith

Dereby seist thou, ỳ ther is gret differẽce betwen being rightuous, and good in declaring and vttering a mans owne rightuousnes and goodnes. The faith onelye maketh a man sake, good rightuous & the frẽd of god, yea & heir of al his goodnes and possesseth vs with the spirit of god. The office of workes

The worke declareth the same faith and goodnes. Now wheth ỳ scripture the commune maner of speaking, and

the very same that is amõg the people. As whã a father sayeth to his child, go and be lounge, mercyfull, and good to such or soch a poore mã, he byddeth him not therwith to be mad mercifull, kind and good: but to testify and declare the goodnes that is in him alredi with the outwarde dede: that it may breake out to the profite of other: that other may fele it which haue nede therof.

After the same maner shalt thou enterprete the scriptures which mak mẽcyon of workes, that god therby wil that we shew forth the goodnes whiche we haue receyued by faith, and let it breke forth: and come to the profite of other: ẏ the false faith may be knowen and weded out by ẏ rotes. For god geveth no man his grace, that he shoulde let it lie

The talẽt Mat. xxv

fyl and do no good withal: but that he shuld encrease it and multiplie it with lending it to other; and with openly declaring of it with the outward workes prouoke: draw other to god, As Christ saieth in Mathew the fifte chapter. Let your light so shyne in the syght of men that they maye se youre good workes, and glorifye your father whyche is in heauen.

Or els wer it as a treasure digged in the ground: hid wisdom, in the which is no profite. Moreouer therwith the

goodnes

goodnes grace, fauour, & giftes of god which ar in ỳ, not onely shalbe knowē vnto other, but also vnto thin owen self and thou shalt be sure that thy fayth is righte, and that the true spirite of god is in ỳ, and that thou arte called & chosen of god vnto eternall life, and loosed from the bondage of Sathā whose prisoner thou waste. Peter exhorteth in ỳ first of his second epystle: thorow good workes to make our calling and election (where with we are called & chosen of god) sure. For how darre a man presume to thinke, that is faith his right, and that goddes fauour is on him, and that goddes spyrite is in him, when he fealeth not ỳ worcking of the spirit neyther him selfe disposed to anye Godlye thinge? Thou canst neuer know or be sure of thy fayth, but by workes which workes must also come of pure loue without loking after any manner reward thou maiest be sure that thi faith is but a dreme and not right, and euen the same that James calleth in his epistel the seconde chapter dead faith and not iustifyenges.

Abraham thorowe workes Genesys xxii. was sure of hys faith to be right, & that the true feare of god was in hym when he had offered hys sonne (as the scripture saieth.) Now know I ỳ thou

feareſt God, that is to saye. Nowe is it open & manifeſte that thou feareſt god in as much as thou haſt not ſpered thy only ſonne for my ſake.

So nowe by thys abyde ſure and faſt ỳ a man inwardly in the hert and before god is rightuous & good thorow faith only before al workes. Notwithſtōding yet outwardly & openly before the people, yea & before him ſelf, is he rigtuous thorowe the worke that is he knoweth and is ſure thorowe the outward worke that he is a true beleuer and in the fauoure of god and rygtuous and good thorow ỳ mercy of god, that thou mayeſt call the one an open & an outwarde rigtouſnes, and the other an inward rightouſnes of ỳ hert (ſo yet) that thou vnderſtand by the outward rightouſnes, non other thing ſaue the fruit that followeth as a declaring of that inward iuſtifyng and rightouſnes of the hert and not that it maketh a mā rightuous before god, but that he muſte fyrſte be rightuous before him in the hert. Eue as thou maiſt call the fruite of the tree, which ſolloweth & vttereth the inward natural goodnes of the tree.

Thus meaneth Iames in his Epiſtle where he ſaith, faith without workes is dead, ỳ is yf workes folow not, it ys a ſur and an euident ſigne, that ther is

ne

no faithe in the herte but a deade imaginacion and dreame whiche they falsly cal faithe

Of the same wyse is thys saiyng of Christe to bee understande. Make you frendes of the vnrighteous Mammon that is, shew your faith openly & what ye are within the herte with outwarde geuinge and beestowing your goodnes on the poore, ỳ ye may obtaine frendes that is, ỳ the poore on whom thou hast shewed mercy maye at the daye of iudgemente testifie and witnesse of thy good workes.

That thy fayth and what thou wantest within in the hert before God may thē appeare by thy fruits openly vnto al mē For vnto the right beleuyng shall all thinges be comfortable and vnto cōsolacion at that terrible day. And contrary wyse vnto the vnbeleuyng, all thynges shalbe vnto desparacyon, and confusiō and euery man shalbe iudged openly & outwardly in the presence of al men, according to their dedes and workes. So that not without a cause thou mayest cal them thy frendes, which testifye at that daye of the, that thou louedest as a true and right Christen man and folowedest the steppes of christ in shewing mercy, as no doubt he doth which seketh God mercyful in his harte. And by the

with by ye called thē frendes

woꝛke is the faith knowen, that it was right and parfete. Foꝛ the outwarde woꝛks can neuer please god, noꝛ make frende, except they ſpꝛyng of faith. Foꝛ as muche as Chꝛiſt him ſelfe Mathew in the. vi. and. vii. chapter pꝛaiſoweth and caſteth away the woꝛkes of the pha riſes: yea pꝛopheſieng and woꝛking of miracles: caſting out of deuels, which we counte excelleme foꝛ herye excellent vertues. Yet make they no freendes with theyꝛ woꝛkes while their herte are falſe and vnpure and theyꝛ eie double. Now wit hout faith is no hert true oꝛ eye sin gel: ſo that we are compelled to confeſſe that the woꝛkes make not a man right ous oꝛ good but ye the herte muſt firſte be righteous and good beꝛoꝛe any goode woꝛke pꝛocede thence.

goodwoꝛkes muſt be done frely.

Secondarely all goode woꝛkes muſt be done frely with ſingle eye, wout reſpect of auauntage, and that no pꝛofyte be ſought therby.

That commandeth Chꝛiſte wher he ſaieth Math. v. freely haue ye receiued, freely geue agayne. Foꝛ loke as Chꝛiſte with al his woꝛkes dyd not ſerue beaute foꝛ that was his al redy but dyd his ſeruyce therin, & nether loked noꝛ ſought his owne pꝛofite, but oure pꝛofyte, and the honoure of god the father euen ſo

so wee with all oure wo3kes maye not
seke our owne p3ofyte, neyther in this
wo3ld no3 in heaue̅ but muste & ought
freely to wo3ke, to honoure God wyth
al and without all maner respecte, seke
our neighbours p3ofite, and do hym ser
uice.

That meaneth Paull Philip. ii. saying
Be mindes as christ was, which being
in the shape of god, equal vnto god and
euen very god, laid that a parte, that is
to say, hyd it. And toke on hym ẏ fo3me
and fashion of a seruaunt. That is, as
concerning hym selfe he had ynoughe,
that he was full, and had plenteousnes
of the god head, and in all his wo3ckes
sought oure p3ofite and becam our ser-
uaũt. the cause is, fo3 as much as faith
iustifieth and putteth away sinne in ẏ
syght of god, bryngeth, lyfe healthe and
the fauour of god, maketh vs the hey-
res of god, pow3eth ẏ spirite of god in-
to our soules and filleth vs with al god
lines in Christ, it wer to great a shame
rebuke and w3onge vnto the faith, yea
to christes bloud if a mā would wo3ke
any thyng to purchase, that wherwith
faith hath endued hym alredy, and god
hath geuen hym surely. Euen as christ
had done a rebuke and shame vnto him
selfe, if he would haue done good w o3-
kes and w3ought to haue ben mad3 ther

c by gods sonne and heir ouer all, which thinge he was alredy. Now doth fayth make vs the sonne or childzen of God. Joh. i. he gaue the might or power to be the sones of god, in that they beleued in his nam. If we be sonnes, so are we also heires Roma. viii. and gala. iiii. Howe can, or ought wee then to worke for to purchase that enheritaūce with al, wher of wee are heires alreadye by fayth? What shall we saye then to those scriptures which sound as though a mā 10 should do good workes and liue wel for heauēs sak or eternal reward? As these are, make you frēdes of vnrighteous mammon. And mat. vii. gather you treasure together in heauē. Also mat. xix. If thou wilt enter into lyfe kepe the comaundementes & soche like. Thys say I, that they which vnderstand not, neither sele in their hertes what fayth meaneth, talke and thynke of the rewarde ā euē as they do of the worke, nether suppose they that a mā ought to worke but in a respecte to the rewarde.

For they ymagen that it is in the kyngdome of christ, as it is in the worlde amōge men, y they must deserue heauē with their good worke. Now be it their thoughtes are but dreams & false imaginacions. Of these men speketh Malachy. i. who is it among you that shutteth

teth a doze for my pleasure for nought, tach is, without respecte of rewarde. These are seruaunts, that seke gaines and auauntage, hirelinges and day labourers which here one earth receyue their rewardes, at the pharyses with their prayers, and fastinges. Mat. vi. But one this wise goeth it with heaue with euerlasting lyf, & eternal reward likewise as good workes naturally folowe faithe (as it is aboue rehersed) so that thou needest not to cōmaūde a true beleuer to worke or to cōpell him wyth any law, for it is impossyble ỳ he shuld not worke, he tarryeth but for an occasion, he is euer disposed of him self, thou needest but to put him in remembraunce and that to know the faulse faith from the true. Euē so naturally doth eternal life folow faith and good liuyng without sekyng for, and is impossible that it should not com, though no mā thought ther on. Yet is it rehersed in the scripture, alleged, & promised to knowe the difference betwen a false beleuer and a true beleuer, and ỳ euerye mans maye know what folowyth good liuinge naturally and of it selfe without takinge thought for it. Take a grosse ensample Hell, ỳ is euerlastinge death is threatened vnto sinners, and yet folowyth it sinne naturally wout sekinge for. For

no mā doth euell to be damned therfore but had leuer auoyed it. Yet ỹ one folowyth the other naturally, & all though na man tolde or warned hym of it, yet should the synner fynde it, & fele it. Neuertheleſſe it is therfore threatened, ỹ men maye knowe what folowyth euyll liuyng. Now then as after euell liuyng folowyth his reward vnsought for, euē so after good liuig folowyth his reward naturally vnsoughte for or vnthought vpon euen as when thou drinkeſt wine it is good or badde, ỹ tayſt folowyth of it ſelfe, thought thou therfore drinke it not. Perteſtifieth ỹ ſcripture, and it is true, that we are by enheritaūce heires of dānacion, & that before we are borne we are veſſels of the wrathe of god and full of that poiſon whence naturally all ſinnes ſpringe, and wher with we can not but ſinne, whyche thing the dedes that folow (when we behold our ſelues in the glaſſe of the lawe of God) do declare and vtter, kyll our conſciences, & ſhew vs what we were and wiſt not of it, and certifye vs that we are heires of dampnacīō. For if we were of god we ſhuld cleaue to god and luſt after ỹ wil of god. But nowe our dedes compared to the law declare the contrarie and by our dedes, we ſe our ſelf both what we be and what our ende ſhalbe

So now thou seyst that lyfe eternal and al good thinges are promised vnto faithe and belefe, so ỳ he that beleueth on Christ, shalbe safe. Christes blonde hath purchased life for vs & hath made vs the heires of god, so that heauen cõmeth by Christes blond. If thou wouldest obtaine heauen w̃ the merites and deseruinges of thy owne workes, than dydest thou wronge, ye and shamedest the blond of Christ, and vnto the were Christ deade in vaine. Now is the true beleuer heyr of god by Christes deseruing, ye and Christe was predestinate and ordened vnto eternal life, before ỳ world beganne. And when the Gospel is preched vnto vs we beleue the mercy of god, and in beleuing we receiue the spirite of god whiche is the ernest of eternal lyf, and we are in eternal lyfe al ready and fele al ready in our hertes ỳ swetnes therof, and are ouercom with the kindnes of god and Christ and therfore loue the wil of god, and of loue are ready to worke freli, and not to obtain that which is geuẽ vs frely, and wherof we are heires alredy

Now when Christe saieth. Make you frendes of vnrighteous Mammon gather you treasur together in heauen & such lyke. Thou seist that the meaning and entent is none other, but that thou

shuldes

holdes do good, and so wyll it folowe of it selfe naturall, without seking and taking of thought that thou shalt finde frendes & treasure in heauen & receyue a rewarde. Do let thine eye be syngle, and take vnto good lyuing onely & take no thought for the rewarde, But be cõtent. For as much as thou knowest & art sure that the rewarde and all thing contayned in goddes promyses folowe good liuinge naturalli, & thy good workes do but testifie onely & certifye thee that the spirite of god is in the, wom ỹ hast receiued for an erneste of gods truth & that thou art heyre of all the goodnesse of god, and that all good thinges ar thine al ready purchased by christes bloud and layed vp in stoare agaynste ỹ day when euery man shall receiue according to his dedes, that is according as his dedes, declare & testifye, what he is or was. For they that loke vnto ỹ rewarde, are slowe, false subtel & craftye workers, and loue ỹ rewarde more the the worke, ye hate ỹ labour, yea hate god which commaundeth the labour and are wery both of the cõmaundement and also of ỹ cõmauder & worke with tediousnes, But he that worketh of pure loue without seking of reward worketh truly, & boldly ỹ not ỹ sayntes, but god only receiueth vs into eternal

nal tabernacles, is so playne & euident ỹ I nede not to declare or proue it. how that ỹ saintes receiue vs into heauen, whã euery man hath nede for him selfe that god onely receiue him into heauẽ, & euery man hath skace for him selfe: As it appereth by the fiue wise virgins Math. xxv. which wold not geue of the oyle vnto the vnwise virgins. And. S. Peter saith in .i. epist. of his first epistle that the righteous is with difficultye saued. So seest thou that the fayenge of chrisse (make you frendes of the. &c.
That they may receiue you into ỹ euerlasting tabernacles, pertaineth not vnto ỹ sainctes which ar in heauẽ, but is spoken of the poore and nedy which ar here present wt vs on earth, as though he wolde saye. What byldest thou churches, foundest abbaies, chaũtries, and colleges in ỹ honoure of sainties, to mi mother, saint Peter, Paul and saintes that be dead to make of thẽ thi frẽdes? Thei nede it not, yea thei ar not thi frẽdes but theyrs which liued then, when they liued, of whõ they wer holpẽ. Thy frendes are the poore which ar now in thy time and alyue with the, thy poore neighbours which nede of thy helpe & succoure. Thẽ make thy frendes with thy vnrighteous Mammon, ỹ they may testifie thy faith, and thou mayst liue

knowe and fele that thy faith is ryghte and not fained.

Quto the secõd, such receiuing into ỳ euerlasting habitacions ... is not to be vnderstand, ỳ mẽ shal do it. For many to whõ we shew mercye do good shal not come ther nether skille the it, if we mekely & louyngly do our dutye, yea it is a signe of strong faith, and feruent loue, and strong faith and feruent loue, if we do wel to the euil, and study to draw them to Christ in al that lieth in vs. But the poze geue vs an occacio to exercise our faith and the deades make vs feale our fayth and certyfy vs and make vs sure that we are safe, and are escaped, and translated frõ death vnto life, and that we are deliuered and redemed from the captiuite and bondage of Sattan, and brought in to the liberty of the sonnes of god in that we fele lust & strength in our hert, to worke the wil of god. And at that day shal our deades appere and comfort our hertes witnes of our faith and trust which we now haue in christ which faith shall thẽ kepe vs frõ sham as it is writte. None ỳ beleueth in him shalbe ashamed. Rom. ix. So that good wozkes heape our faith, and make vs sure in our consciences & make vs feale the mercy of God. Not withstandinge

heauen

heauē, euerlastinglife, Ioye ternal, sayth the fauoure of god ỳ spyrite of God, lust and stringth vnto ỳ wil of god, are geuē vs freely, of ỳ bounteous ꝛ plenteous riches of god purchased by cbrist, without our deseruinges, that no man shulde reioyse, but in the Lord onely.

For a ferther vnderstāding of this Gospell, maye here be made. thre questions. What mammō is: why it is called vnrighteous: ꝛ after what maner cbrist biddeth vs cōuerter and folowe ỳ vniust ꝛ wicked stuard which with his Lordes domage prouided for his owne profyte ꝛ aduantage, whiche thing no dout is vnrighteous ꝛ sinne.

First Mammon is an Ebrew word ꝛ signifieth riches or tēporall goodes and namelye all superfluitie and all ỳ is aboue necessary ỳ which is not reputed vnto our necessary vses, wherwith a man maie helpe an other, without vndoing or hurting him selfe. For hamō in ỳ Ebrewes speach, signifieth a multitude or abounddaunce or many.

And therbence cometh mahamō or mammō aboundaūce or plenteousnes of goods of riches. Secūdarely, it is called vnrighteous māmō, not because it is gottē vnrightously or wt vsury. For of vnrighteous gotē goods can no mā do good worke but ought to restore thē

whom

whom agayne. As it is sayd Isaias. lxi
I am a god that hateth offeringe that
commeth of robbery. And Salo. pro. iii
saieth, Honoure ỹ lorde of thine owne
good. But therfore is it called vnright
ous, because it is in vnrighteous vse.
As paul speaketh vnto the Ephesiãs. v
howe that the dates are euill thoughe ỹ
god hath made them, & they are a good
worcke of goddes making. Howe be it
they are yet called euill because ỹ euyll
men vse them a mysse, and muche sinne
actalyons of euyl, perrell of soules are
wrought in them. Euē so is riches cal-
led euill, because that euyl men bestow
them amisse & mesuse thē. For wher ri-
ches is ther goeth it after the cōmen pu-
uerde. He that hath money hath what
him listeth. And ỹ cause fightynge, ste-
ling, lieng a wayte, lying, flatteringe
& al vnhappines against a mans neigh
bour. For al men hold on riches apart.
But singularly before god it is called
vnrighteous māmon, because it is not
bestowed and ministred vnto our ney-
bours neade. For if my neyboure nead
& I gene him not, nether depart liberal
ly with him, of that which I haue: ỹa
with hold I frō him vnrighteouslye ỹ
which is his owne. For as muche as I
am bownden to healpe him by the law
of nature, which is, what soeuer thou

wolde

wolde ſt that a nother dyd to the that do thou alſo to him. And Chriſt Mathe v. geue to euery man that deſireth ꝯ. And Iohn in his firſt epiſtle, yf a man haue this worldes good & ſe his brother nead how is the loue of god in him. And this vnrighteouſnes in our mãmon ſe very few men, becauſe it is ſpiritual, and in thoſe goods whith ar gotē moſt treuly and iuſtly at men much begyled. For they ſuppoſe they do no mã wrongin kepinge them in that they got them not with ſtelyng. Robbynge, oppreſſyon, and blurynether hurte any man now with them.

Chriſtly many haue buſied thē ſelfes in ſtudyeng what or who this vnrighteous ſteward is becauſe that chriſt ſe praiſe the hym. But ſhortely & plainly this is the anſwere. That chriſte prayſeth not ꝯ vnrighteous ſtuarde, nether ſetteth him for the to vs to counterfet, be cauſe of his vnrighteouſnes, but becaſe of his wiſdome only in that he withyn right ſo wiſely prouided for hiſelfe. As yf I wolde prouoke a nother to praye or ſtudie ſaying. The theues watch all nyght to robbe & ſteale: why cauſe not thou watch to pray and to ſtudy? Here praiſe not I the theſe and murderer for there cuyl doing, but for there wiſdom that they ſo wiſely and dily gētly waite

Who is ſteward

ther vnrighteousnes. Lykewise whē I saye mysse women tyer them selues with gold & sylke to please there louers What wylt not thou garnisshe thy soul with faith to please christe: here praise I not whordome, but ỳ diligēce which the whore mysuseth.

Of this wyse Paule also Roma. v. like neth Adam and christ to gether, saieng that Adam was a sygure of christ. And yet of Adā haue we but pure sine, and of christe grace onely, which are out of measure contrarie. But ỳ similitud or lebenes standeth in ỳ original byrth, & not in the vertue and vice of the birth. So that as Adam is father of all sinne, so is christ father of all righteousnes. And as all synnes spring of Adā: euen so all righteous men & women springe of christ. After the same maner is here ỳ vnrighteous stuard an ensample vn to vs in his wisdome & diligence onlye in that he prouided so wyselye for hym selfe that we with righteousnes shuld be as diligent to prouid for our soules, as he wt vnrighteousnes prouyded for his bodie. Lykewise marke thou sayle all other teres which sound as though it were betwene vs and god as it is in the world wher the rewarde is more lo ked vpō, then ỳ labour, yea wher men

hate

hate the labour and worke faithfully with the bodie, and not with the hert and no longer than they are loked vpon, ỳ the labour may appere outward only.

When Christe sayth Mathew. v. Blessed are ye when they raple on you, & persecute you and say all maner euyll sayinges against you, and yet ly, and that for my sake, reioyse and be glade, for your reward is great in heauen. Thou mayste not ymage ỳ ourc deades deserue the Joye and glorye ỳ shalbe geuen vnto vs. For then (Paule sayeth Roma. xi.) fauoure were not fauoure I can not receyue it of fauoure and of the bounteous goodnes of God freiye, and by deseruinge of deads also. But beleue as the Gospel, the glade tidynges and promises of god saye vnto the that for Christes bloudes sake only therowe faith, god is at one with thee, and thou receiued to mercy and art become the sonne of god and heire annexed withe hirke of al the goodnes of god the ernest wher of is the spirite of god pouted into our hartes. Of which thinges the deades are witnesses and certifye our cōsciences that our faith is vnfained and that the right spirite of god is in vs. For if I patiently suffer aduersite & tribulation for conscience of god

only that is to say, because I know god and testify the trueth. Than am I sure that god hath chosen me in christe and for christes sake, and hath put in me his spirit as an ernest of his promises, whos working I feale in min hert, ꝑ deades bering witnes vnto the same. Now is it christes blood only that deserueth all the promises of god and that which I suffer and do is partly ꝑ curyng healig and mortifieng of my membres & fylyng of that original poison, where with I was conceiued and borne, that I might be altogether christ, and partly ꝑ doing of my deuti to my neighbour whos det ter I am of all that I haue receyued of god, to draw him to christ with al suffe ring with all pacience & euē with shed ding my blod for him, not as an offerig or merite for his sinnes, but as an ensa pel to prouoke him christes blood only putteth away all the sinne ꝑ euer was is or shalbe from thē that are electe and repent beleuyng the gospel ꝑ is to saye gods promyses in christ.

AGayne in the same .v. cha. Ioue your enemis, bielle thē ꝑ curse you do wel to them ꝑ hate you and persecute you, ꝑ ye may be ꝑ sonnes of your father whiche is in heauē. For he maketh his son shine vp on euill and on good, and sendeth rayne

raine vpon Iust and vniuste. Not that our workes make vs the sonnes of god but testify only and certify our consciences that we ar the sonnes of God and that god hath chosen vs and washed vs in christes bloude, and hathe put his spirite in vs. And it followeth, if ye loue them that loue you, what reward haue ye? do not the publicanes euē the same? & yf ye shal haue fauour to your frēdes only what singuler thing do ye? do not the publycanes euē the same? ye shalbe perfecte therfore as your father which is in heauen is perfecte: That is to say if that ye do nothig but that the worlde doth, and they which haue the spirit of the worlde, whereby shal ye knowe that ye are the sonnes of god and beloued of god, more than the worlde? But and yf ye counterfecte and folow god in wel doyng, then no doubte it is a sygne ỳ the spirit of god is in you & also the fauour of god which is not in ỳ worlde, & that ye are enheritours of al ỳ promyses of god and elect vnto the folowship of the bloude of christe.

Cē Mat. vi. Take hede to your Almes, ỳ ye do it not in ỳ sighte of mē to ỳ intent that ye would be sene of thē, or els haue ye no reward with your father which is in heauē. Neither cause a trōpet to be blo-

wen afore the whē thou doest thine Almes as the hipotrits do in ỳ synagoges and in the stretes to be glorykied of the worlde. But whē ỳ doist thine Almes let not thi lift hād know what thi right hand doth that thy Almes may be in secret, & thy father which seth in secrete shall reward the openli Thys putteth vs in remēbrāce of oure dutye & sheweth what folowth good workes, not ỳ workes deserue it, but ỳ the reward is layed vp for vs in store, and wes ther vnto elect thorow christes blood which ỳ workes testifie. For if we be worldlye mynded and do our workes as ỳ world doth, how shal we knowe that god hath chosen vs out of the worlde. But and yf we worke frely wout al maner worldyl respect, to shewe mercye & to do our dutie to oure neyghboure, & to be vnto him as god is to vs, then are we sure ỳ the fauour & mercy of God is vpon vs and that we shal enioye al the good promises of God thorowe Christe whiche hath made vs heyres therof.

Item in the same chapitr folowth. When thou prayst be not as ỳ hipocrites which loue to stand and praye in ỳ synagoges & in the corners of ỳ stretes, for to be sene of men. But when thou prayest enter into thy chāber & shutte thi dore to ỳe prai to thy father which

is

is in secret & thy father which seeth in secret shal reward ỳ openli. And likwise when we fast (teacheth christ in ỳ same place (ỳ we shulde behaue ourc selues that it appere not vnto men how ỳ we fast but vnto our father wiche is in secret & our father whiche seeth in secret shal reward vs openly. These .ii. tertes do but declar what foloweth good wor kes. for eternall lyfe commeth not by ỳ deseruinge of workes but is (saith paul in the .iii. to ỳ Romans (the gyft of God chrowe Jesus Christ. Neyther do ourc workes iustifieth vs For except we wer iustified by faith which is our ryghtuousnes and had the spirit of God in vs to teach vs, we could do no good worke frely without respect of some profyt, o ther in this world or in ỳ warld to com nether could we haue spiritual Joye in our hertes in tyme of affliction & mor tyfyinge of the flesshe.

Good workes are called ỳ fruites of ỳ spirit, Gale. v. cha. for ỳ spirit worketh then in vs, & some tyme fruus of righ tuousnes, as in the seconde epistle to ỳ Corinthians. ix. Chapiter before al wor kes therfore we must haue a righteousl nes within the herte the mother of all workes, and from whence the springe.

The righteousnes of the scribes and Pharises, and of thē ỳ haue the spirite of

wythoute we be iu stified we cannenot worke well

good wor kes ar cal led ỳ frut of ỳ spirite and righe wysnes.

what is ỳ ryghteo snes of scri bes & pha rises.

What is ye rightuousnes of scribes and pharises.

of this worlde, is the glorious show and outward shining of workes. And christ sayth to vs. mat. v. except your rightuousnes excede the rightousnes of the scribes and pharises, ye cā vnt enter in to the kingdome of heauen. It is rightuousnesse in the worlde, if a man kyll not.

But a christē perceiueth rightuousnes yf he loue his enemy, euen when he suffreth persecuciō & torment of hym and the paynes of deathe, & moreth more for his aduersarys blindnes thā for his owne paine, and prayeth god to open his eyes and to forgeue hym hys sinnes, as dyd Steuen in the Actes of the Apostles the. vii. chap. and Christ Luc xxiii.

A christen considereth hym selfe in the law of god, yther putteth of him al maner rightuousnes. For ye lawe suffreth no merits no deseruings no rightuousnes, nether any mā to be iustified in ye syght of god. The lawe is spiritual and requireth the herte and cōmaundementes to be fulfilled with suche loue and obedience as was in christ, If any fulfil al that is the wil of god with soch loue and obedīēce, ye same may be bolde to sel partōs of his merites, & elles not A christen therfore (when he beholdeth hym selfe in the law) putteth of al māner

the lawe muste be fulfilled spirytually and wt obedyēce as christe hath don.

rightuous-

rightuousnes, deseruinges and merytes and mekely & vnfainedly knowledgeth his sinne and mysery, is captiuite and bondage in the flesshe, his trespasse and gilte, and is therby displesede wyth the power in spirite. mat. v. chap. Then he mourneth in his herte, because he is in such bondage that he cannot do ỹ wyll of god, and is an hongred and a thrste after rightuousnes. For rightuousnes (I meane) whiche springeth out of christes bloude for strengeth to do the wyll of god.

And turneth hym selfe to the promyses of god and desyreth hym for his greate mercy and trueth, and for the bloud of his sonne christ to fulfyll his promyses and to geue hym strēgth. And thus his spirit euer praieth within hym. He fasteth also not one day for a wek, or a lent for a whole year, but doth profes in his herte a perpetual sobrenes, to tame the flesshe & to subdue the body to the spirite vntil he ware strong in the spirite, and grow rip into a ful rightuousnes after the fulnes of christ.

A christe when he praieth and bydeth & stycketh fast to gods promises.

And because this fulnes happeneth not til the body be slaine by death, a christē is euer a sinner in the lawe, & therfore fasteth & prayeth to god in the spirite, the worlde seing it not. yet in ỹ promises he is euer rightuous, thorow fayeth in

Chriſt and is ſure that he is heyre of al goddes promyſes, the ſpyryte which he hath receiued in earneſt, bering hi witnes, hys herte alſo & his deades teſtifyinge the ſame. Marke this thē. Ta ſe inwardlye that the lawe of god is ſo ſpyrytuall, that no fleſhe can fulfyl it. And thē for to mozne and ſozowe and to be ſyze, yet to honger & thurſt after ſtrēgth to do the wyl of god from the ground of the herte, and not withſtanding al the ſubtelty of the deuils, weknes and feblenes of the fleſhe, and wondrynge of the wozld, to cleue yet to ý promiſes of god and to beleue ý for Chriſtes bloud ſake thou art receyued to the enheritaūce of eternal lyfe, is a wonderfull thing and a thinge that the wozld knoweth not of but whoſoeuer fealeth that (though he fall a thouſande tymes and is ſure that the mercye of God is vpon hym.

If ye forgeue other men theyr treſpaſſes, your heauenlye father ſhal forgeue you yours. Mat. in the .vi. Chapter. If I forgeue, God ſhal forgeue me, not for my dedes ſak, but for his promiſes ſake for his mercy and truth, & for the bloud of his ſonne Chriſt oure Lord. And my forgeuing certifieth my ſpirit that god ſhal forgeue me, ye ý he hath forgeuen me al redye For if I conſente to the wil of god in my herte, thoughe thorow infirmitye

firmitye and wekenes I can not do the wil of god at al times, more ouer thoughe I cā not do the wil of god so purely as the lawe requireth it of me, yet I se my faute and mekely knowledg my sin weping in myne hert because I cā not do the wil of god, & thrust after strength I am sure that the spirit of god is in me and his fauoure vpō me. For the world lusteth not to do the wyl of god, nether sorowe for because he cā not, thoughe he sorowe some time for feare of the paine that he beleueth shall folowe. He that hath the spirit of this world can not forgeue wythout a mendes makyng or a greter baūtage, If I forgeue now how cometh it: verely because I feale ỹ mercie of god in me. For as a man fealeth God to him selfe, so is he to his neyghboure I know by myne one experience that al flesshe is in bondage vnder sinne & can not but sinne, therefore am I mercyfull and desyre god to loose the bōdes of sinne euen in myne enemye.

By cōsenting vnto the wyl of god & knowlegging our fault mekely, we be assured of ỹ spirite of god.

wherfore ỹ beleuig forgeueth

OAther not treasure to gether in earth &c cet. Mat. vi. But gather you treasure in heauē. &c cet. Let not your herts be glued to worldly thinges study not to heape treasure vpō treasure and riches vpon riches, but study to bestowe wel that whiche is gotē al ready, and let your aboundaūce succor

the

the lack and ℞ neede of the poore which haue not haue an eye to good workes, whiche if ye haue luste ℞ also power to do them, then are ye sure that the spirit of god is in you, and ye in christe elected to the rewarde of eternall lyfe which followeth good workes.

But loke that thine eye be syngle and robbe not christ of his honour ascrybe not that to the deseruing of thy workes which is geuen the ferlie by ẏ merites of his bloude. In christe we are sonnes In christ we are heires, in christe God chose vs and elected vs before the beginninge of the worlde, created anew by the word of the gospel, and put his spirite in vs, for because ẏ we should doo good workes. A christē mā worketh because it is the wil of his father only. If we do no good worke nor be merciful, how is our lust therin. If we haue no lust to do good workes, howe is godes spirite in vs? If ẏ spirite of god be not in vs, how are we hys sonnes? Howe are we hys heyres, and heires annexed with christ of the eternall life which is promised to al the that beleue in him? Howe do our workes testifye ℞ witnes what we are ℞ what treasure is layed vp for vs in heauen, so ẏ our eye be syngle and loke vpon ẏ commaūdemēt with out respecte of anye thing, saue because it is Gods

with the which aboūdeth of our necessarye foodoughte we to sustaine the nedy.

wyll

will, and that god desireth it of vs, and christ hath deserued that we do yt.

Mat. vii. Not all they that say vnto me Lord, Lord, shal enter in to ỳ kyngdome of heauen, but he that doth ỳ will of mi father which is in heuẽ. Though thou canste laude god with thy lyppes and cal christ Lord, and canste bable & talke of ỳ scripture, and knowest al the storier of the bile. yet shalte thou there by neuer knowthin electiõ or whether thy faith be right. But and if thou feale lust in thine hert to the wil of god, and bringest forth ỳ fruites therof, the hast thou confydence and hope, & thy dedes and also the spirite whence thy deades spring certify thyne herte ỳ thou shalt enter, yea are all ready entred into the kingdõe of heauen. For it followeth, he ỳ hereth the worde and doth it, byldeth his house vpon a rocke, and no tempest of temtations can ouer throwe it. For the spyrite of god is in his hert and cõforteth him, and holdeth him fast to the rocke of the merites of christes bloude, in whõ he is elected. Nothing is able to plucke him out of ỳ handes of god, god is strõger then al thinges. And cõtrary wise he that heareth the worde and doth it not, bildeth on sand of his owne imagination & euery tẽpest ouer throweth his byldyng. The cause is, he hath not gods

Not only to speake of the gospell is accepted before god but to lyue after ỳ gospell.

gods spirite in him, and therfore vnderstãdeth it not a right, nother worketh a right. For no man knoweth ỹ thinges of god (saieth Paul in the .i. pistle to the Corinthians in the second Chap) saue the spirite of god: as no man knoweth what is a mã, but a mans spirit which is in him. So then if the spirite be not in a mã, he worketh not the wyl of god nether vnderstãdeth it though he habie neuer so muche of ỹ scriptures. Neuer theles such a mã may worke after his owne ymagination, but gods wyl can he not worcke, he may offer sacrifyce, but to do mercye knoweth he not. It is easy to saye vnto christ, Lord, lord: but therby shalt ỹ neuer feale or be sure of the kingdome of heauen. But and if ỹ do the will of god then art thou sure ỹ Christe is thy lord in deade, and that ỹ in him art also a lorde, in that ỹ fealest thy selfe loosed and fre from ỹ bondage of synne, and lusty and of power to do the wyl of god. Wher the spirit is ther is fealyng. For the spirite maketh vs feale al thinges. Wher ỹ spirite is not there is no fealyng, but a vayne opinio or ymaginatio. Aphisician serueth but for sycke men, and that for suche sycke men as feale ther sekenesses moyns ther fore, & lõgo for healeth. Christe like wise serueth but for such sinners only as feal

Where ỹ spirite of god is not, there can not a man worke accordynge to gods wyl

ther

there synne and that for suche sinners, as for owe & murne in they hertes for health. Health is power or strength to fulfyll ỹ lawe or to kepe the cõmaundementes. Nowe he that longeth for that health that is to saye, for to do the lawe of god is blessed in christe, and hathe a promise that his luste shalbe fulfylled & ỹ he shalbe made hole. Math. v. blessed ar they which hũger & thurst for righteousnes sake (that is to fulfyl the lawe) for the lust shalbe fulfylled.

what health is to saye.

This longing and consent of the hert vnto the lawe of god, is the werkynge of the spirite which god hath poured in to thine hert in ernest ỹ thou mightyst be sure that god wyll fulfyll all his promises that he hath made the. It is also the seale and marke which god putteth on all men ỹ he choseth vnto euerlastinge lyfe. So long as thou seest the sinn and moornest, and cõsentest to the lawe & lõgest (thoughe ỹ be neuer so weake) yet the spirit shal kepe the in al temptacions from desperacion & certifye thin herte, that god for his trouth, shal delyuer thee & saue thee, yea & yf thy good deades shalt thou be saued not whiche thou hast done, but which Christ hath done for the. For christ is thine, and all his deades are thy deads. Christ is in ỹ and ỹ in him knyte to gether inseperably.

Christes merytes, arours.

bly. Neither canst ỳ be damned except
chriſt be damned with the. Neither can
chriſt be ſaued excepte ỳ be ſaued with
him. Moze euer thy hert is good, right,
holy & Juſt. Foz thy hert is no enemye
to the lawe but a frend & a louer: The
lawe and thy hert are agreed & at one,
& therfoze is god at one with thee. The
conſent of the hert vnto ỳ law, is vnite
and peace betwene god & man. Foz he
is not myne enemy which would faine
doo me pleaſure & mozneth becauſe he
hath not wher with. Now he that opē-
ned thy dyſeaſe vnto the and made thee
long foz health, ſhal as he hath promiſed
heale thee, & he that hath loſed thy hert
ſhall at his godly pleaſure, loſe thy mē-
bzes. He that hath not ỳ ſpirite hath no
feaſing, nether luſteth oz longeth after
power to fulfyl the lawe, neither abhoz
reth ỳ pleaſures of ſynne, nether hath
any mā moze certeinte of the pzomiſes
of god, than I haue of a tale of Robyn
hode, oz of ſome ieſt ỳ a man telleth me
was done at Rome. Another man may
lightely make me doute oz beleue ỳ con
trary, ſeing I haue no experience ther-
of my ſelfe. So is it of them ỳ feale not
the wozking of the ſpirite, and therfoze
in tyme of temptacion the bildinges of
there ymaginacions fall.

Hath

Mathei.x. He that receyueth a prophete in the name of a prophete, that is because he is a prophete shal receyue the rewarde of a prophete, & he that geueth one of these lyttleons a cuppe of cold water to drynke in ỹ name of a dyscyple, shal not lose his rewarde. Note this, that a prophetsing nifieth as wel hym that enterpreteth ỹ hard place of scripture, as him that prophesies thinges to come. Nowe he that receiueth a prophet a iust mā or a dyscyple, shall haue the same or lyke reward that is to saye shal haue ỹ same eternal lyfe, which is appointed for thē in chrystes bloude & merytes. For except thou were electe to the same eternal life and haddest the same fayth and trust in god & the same spirite, thou couldeste neuer consent to their deades & healpe them.

But thy deades testifie what thou art receiued to mercy, & satisfied in chrystes passiōs and sufferynges and shalt hereafter wyth all them that folowe God, receyue the rewarde of eternal lyfe. Of thy wordes thou shalt be iustified & of thy wordes thou shalt be condemned. Mat. xii. That is thy wordes as wel as other deades shall testifye with the or a gaynst ỹ at the daye of iudgemente. Many ther are which abstaine from the vnwarde deades of fornicacion & aduiltry

No man cā consent to ỹ deades of ỹ lawe except he be chose.

neuer the lasse reioyce to talke therof & laugh, their wordes & laughter testifye against them, that their hert is vnpure and they adulterers and fornicatours in the sighte of god. The tonge & other signes oft times vtter in malice of the hart though a man for many causes abstain his hãd frõ ẏ outward dead or acte

IF ẏ wylte enter into lyfe, kepe the commaundementes. Mat. xix. Fyrst remẽbre that when god cõmaundeth vs to do any thynge, he doth it not therfore, because that we of our selues are able to do that he commaudeth, but that by the law we might se & knowe oure horrible dampnacyon and captiuite vnder sine and should repent and come to chryst & receiue mercye and the scripture of god to loose vs, stregth vs & to make vs able to do gods will which is the law. Now whe he sayeth if thou wylt enter into life kepe the commaundementes, is as much to say as he ẏ kepeth the cõmaundemẽtes is entred into lyfe, for except a man haue fyrst the spirit of life in him by christes pourchasing, it is impossible for hym to kepe ẏ cõmaundemẽtes or ẏ his hert should be loosed or at liberte to lusse after the for of nature we ar enemies to ẏ law of god. As touching that chryste saieth afterward yf ẏ wylt be perfecte,

Except a mã haue ẏ spirit of life it is impossible for hym to kepe ẏ cõmaundemẽtes

go

go and sell thy substaunce & geue it to the poze he sayeth it not as who should saye that ther were any greater perfec tio the to kepe the law of god for that is al perfection, but to shew the other his blyndnes which saw not that ỹ law is spirituall and requireth ỹ hert. But be cause he was not knowing that he had hurt any man with the outward dead, he supposed ỹ he loued his neighboure as him selfe. But when he was bade to shew the deades of loue, & geue of hys abundance to them that neaded, he de parted mourning which is an euidente toke ỹ he loued not his neibour as wel as him selfe. For if he had nede him self it would not haue greued him to haue receiued succour of an other mā. Moze ouer he sawe not that it was moꝛder & theste that a mā should haue abōdaūce of ryches lyinge by him & not succour his neybours neade. God hath geuē an mā riches to helpe an other at nead, yf thy neighbour neade & thou helpe hym not being able ỹ withholdest his duty from him and art a theste befoze God.

The gre teste per fection

That also that christ sayeth, how that it is harder for a rich mā which loueth his riches so ỹ he cā not find in his hert liberally and frely to healpe the poze & nedy

nedy) to enter into the kingdō of heauē then a camel to go thorow the eye of a nedle, declareth that he was not intreted into the kyngdō of heauē, ỳ is to saye, eternal lyfe. But he that kepeth the cōmaūdemētes is entred into life yea hath lyfe and the spirite of lyfe in hym.

THis kind of deuils goeth not out but by prayer & fastinge. Matth. xvii. Not that the deuel is caste out by meryte of fastinge or prayenge. For he sayeth before that for there vnbeleues sake they coulde not caste hym out. It is sayeth no doute that casteth out the deuils, & saith it is that fasteth and prayeth. Faith hathe ỳ promises of god where vnto she cleaueth and in all thinges thyrsteth the honour of god, she asketh subdueth ỳ body vnto ỳ spirite ỳ the prayer be not let, & that the spirite maye quietlye talke wyth god: she also whē so euer opportunity is geuē prayeth god to fulfyll his promises vnto prayse and glorye. And god which is mercifull in promysing and true to fulfyll them, casteth out the deuils & doth all ỳ sayth desyreth and satisfieth hyr thurst.

Faith casteth out deueles & doth such lyke miracles.

COme ye blessed of my father, enherite the kingdome prepared for you from the begynnynge of the worlde

worlde. For I was a thurste and ye gaue me drinke. &c. Math. xxv. Not that a man ẅ workes deserueth eternall lyfe as a workeman or labourer his hyre or wages. Thou readeſt in the scrt that the kingdome was prepared for vs frō the beginning of the world. And we be blessed and sanctified. In Christes bloude are we blessed from that bitter curſe and damnable captiuite vnder sinne, wherin we were borne and conceyued. And Christes spirite is poured in vs to bring forth good workes, and our workes are the fruite of the spirite, and the kyngdō is the deserueing of christes bloud, and so is fayth and the spirite & good workes also. Not withstanding the kingdō followeth good workes, & good works testifye that we are heyres thereof, & at the day of Iudgement shal they testifie for ỹ electe vnto theyr comforte and glorye. And to the confucion of ỹ vngodly vnbeleuing & faythleſſe sinners, which yaue not truſt in the word of goddes promyses nor luſt to the wil of god: but were carried of the spirite of theyr father the deuyl vnto al abhominacion, to worke wickednes wyth all luſt delectacō and gredines.

Thekingdō of heauē is prepared for the fayth full ergo their works do not deserue it

Thy synnes are forgeuen hyr for the louedſt much. Luke. vii. Not that loue was cauſe of for

geuenes of sinnes. But contrarywise
ꝑ forgeuenes of sines causeth loue as it
foloweth, to whō lesse was forgeuē the
same loueth lesse, & afore he cōmended
the iudgement of Simon, whit he an-
swered that he loued most to whō most
was forgeuen: and also saide at the last
thi faith hath saued ꝑ or made the safe,
go in peace. We cā not loue except we
se some benefite and kyndnes. As long
as we loke on ꝑ law of god only where
we se but sinne & dampnacion and the
wroth of god vpon vs, yea where wee
were dampned afore we wer borne we
can not loue god: No wee can not but
hate him as a tyraunt vnrighteous &
vniust, and fle from him as dyd Cayn.
But whē the gospel that glad tidinges
and ioyfull promises ar preached howe
that in christe god loueth vs fyrste, for-
geueth vs, and hath mercye on vs then
loue we again & the deades of our loue
declare our faith. This is ꝑ manner of
speaking. As we say. Somer is nye for
the trees blosome. Now is the blosome
of the trees not ꝑ cause that somer dra-
weth ny, but the drawing nye of somer
is cause of the blosomes & the blosomes
put vs in remēbraūce that somer is at
hand. So christe here teacheth Simon
by the fernetnes of loue in ꝑ outwarde
deades to se a strōg faith within where

As longe as we se the lawe we cā not loue christe but when we se the gospel thē reioyce we

Anoꝛāyle for declaracion of in warde nodes.

so great loue ſpryngeth. As the maner is to say do your charite, shew your charyte, as a deade of charyte, shew your mercye as a deade of mercye, meanynge therby, that our dedes declare how we loue our neighbours & howe much we haue compassion on them at their need. Moreouer it is not possible to loue except we se a cause. Except we se in our hertes the loue & kindnes of god in vs warde in Christ our Lord, it is not possible to loue god a ryght.

We say also he that loueth not my dog loueth not me. Nay, a man should loue my dog fyrst. But it is a mandoutes matter wherwith he loueth me. Wouldest not wel him to loue my dogge, thoughe the dog deserued it not, ye though the dog had done him a displeasure. Yet if he loued me, ye same loue would refrain him from wenging him selfe & cause him to forget the displeasure vnto me. Such ſpeakynges find we in scripture. John in ỳ iiii. of his fyrst Epistle saith he that saieth. I loue god, and yet hateth his brother is a lyar. For how can he ỳ loueth not his brother whō he seith, loue god whom he seyth not? This is not ſpoke that a mā should fyrst loue his brother and then god but as it folowith.

An example of loue towarde our neyghbour,

For this commaundement haue we of him, that he which loueth god shoulde

loue his brother also, to loue my neigh
bour is the commaundemet which cō-
The kepyng of the commaun-
demēt declareth what loue I haue to
god. If I loued god purely, nothyng my
neighbour could do were able to make
me nether to hate him either to take ve
geaunce on him my selfe, seyng y god
hath commaūded me to loue him & to
remitte al vengeaūce vnto hym. Mark
now how much I loue the commaūde
ment, so much I loue god, how much I
loue god, so much beleue I y he is mer-
cyful, kind and good, yea & a father vn-
to me for chrystes sake, how much I be
leue that god is mercyful vnto me and
that he wyll for chrystes sake fulfyll al
his promises vnto me, so much se my
sinnes, so much do my sinnes grieue me
so much do I repent and sorow that I
sinne, so much displeaseth me that per
son that mouyth me to sinne, so gree
ly defyre I to be healed. So now by the
naturall order lyeth I se my sinne. The
A godly repentaūce and sorow. This beleue I gods
order promises, y he is mercyfull vnto me &
perfection forgeueth me, & wyll heale me of y faul
then loue I and thē I prepare my selfe
to the commaundemente.

The

This do & thou shalte lyue. Luc. v.
that is to saye, loue thy lorde god,
with al thy hert, with al thy soul
and with all thy strength, and with al
thy mynde, and thy neyghboure as thy
selfe. As who shoulde saye, if thou do this
or though thou canst not do it, yet if y
feblest luste ther vnto, & thy spyrite lyghe
erly moue ther vnto, & thy spyrite lyghe
to do it take a signe & euidēce therby that the spirite of life is in the & that
y art elect to lyfe euerlastig by chyrstes
bloud whose gifte & purchase is thy faith & that spirite y worketh the will of god
in the whole gyft also ar thy deades or
rather the deades of the spirite of chyrst
and not thyne, & whole gifte is y reward
of eternall lyfe whiche folowyth good
workes. It folowyth also in y same place of luc. whē he shuld departe, he pluc
ked out. ii. pēnes & gaue them to y hoste,
and sayd vnto hym. Take thy charge or
cure of hym, and whatsoeuer thou spēdest more I wyl recompence it the at my
comming againe. Remembre this is a pa
rable, & a parable maye not be expounded word by word. But y entent of the
similitude must be sought out only in y
whole parable. The entent of the simili
tude is to shewe who a man is a neyghboure or who is a mās nighboure which
is holy one, & what it is to loue a mās
neygh-

If we do but fulfyl it is a signe that the spirite is in vs.

A parable cānot be expoūded in al

neighboure as him selfe. The Samari
tane holpe him & shewed mercy as longe
as he was present, and he left his money
behind him. And if that were not suffy
cient, he left his credes to make good y
rest, and forsoke him not, as long as y
other had neade. The same christe go y
and do lykewise, that is without diffe
rence or respection of persones who so
euer neadeth thy healpe, him esteme thy
neighbour, and his neyboure be thou
shewe mercy on him as long as he nea
deth thi helpe, our, that is to loue a man
neighbour as him selfe. Neighbour is a
worde of loue and signifieth that a mã
shoulde be euer nye and at hand and rea
dye to healpe in tyme of neade.

what ney bour sygnifieth.

They y wil enterprete parables word
for worde fall into straunge erroures,
whence they can not rid themselues, and
preach lyes in steade of y truth. As do
they which enterpret by the two pence
the olde testament and the new and by
that which he is bestowed. Supererogationis. Yea be it supererogatis
were a meter terme. That is to say dea
des which are more then the law requy
reth deades of perfection & of liberalitye
which a man is not bounde to do but of
his free wyl. And for them he shal haue
an higher place in heaue and may giue
to other of his merites or of which the

pope

popes after his death may gyue pardō
from the paines of purgatorye.

Against which exposicion then I an swer. Fyrst a greater perfection thē to no greter loue god and his wyl, whiche is the cō perfectiō maundementes with all thine herte with all thy mynde, is ther none, and to loue lawes. a mans neighbour as him self, is like ȳ same. It is a wōderful loue wher with a man loueth him selfe. As glade as I would be to receyue pardone of myne owne lyfe (if I hade deserued death) so glad ought I to be to defend my neibour life with out respect of my life or of mi good. A man ought nether to spare his goods nor yet him self for his brothers sake after the ensāple of christ. 1. Ioh. iii. Herein saieth he, perceyue we loue in that he (that is to saye christe) gaue his lyfe for vs, we ought therfore to be bold our lives for ȳ brethre. Now saith christ Ioh. xv, ther is no greater loue than that a mā bestow his lyfe for hys frend. More ouer no man can fulfil the fulfylleth law. For Ioh̄n sayth. i Chapter of the the lawes. said epistle, If we saye we haue no sine we deceyue oure selues & trueth is not in vs. If we knowledge oure sinnes he is faithfull & rightuous to forgeue vs our sinnes. Now if we be all synners, none fulfylleth the law. For he that fulfilleth the law is no sinner. In the law

No man

mar-

maye nother Peter nor Paul nor any other creature saue Christ only reioise in ꝑ bloud of christ which fulfilled the law for vs maye euery parson that repenteth beleue, louethe the lawe and mourneth for strength to fulfyll it, reioise be he neuer so weake a sinner. ¶ The two pence therfore and the credens that he left behind him, to bestow more if need were signifieth ꝑ he was euery where merryful, both present & absente, with out fayning, clobing, complayninge, or erculing & forsoke not his neighboure as log as he had nede. ¶ Which example I praye god men maye folowe and let, opera supererogationis alone.

What the two pence be token

What the part was ꝑ mary had chosen

MAry hath chosen a good parte which shal not be taken from her. Luk. x. She was fyrst chosen of god and called by grace bothe to knowe hyr synne, and also to heare the worde of fayth health and gladtidings of mercy in Christ and faith was giuen hyr to beleue & the spirite of god loued hyr hert from the bondage of synne.

Then consented she to the wyll of god against, and aboue al thinges had delectacõ to hear that word wherin she had obtayned euerlastyng health, & namly of his mouth which hade purchased so great mercy for hyr god chosen hys first & loued vs fyrste and opyneth our eyes

to

se his exceadinge abundaunt loue to
vs in Christ, and the loue vs agayne &
accepte hys will aboue all thynges, &
serue hym that office where vnto he
hath chosen vs.

Sell that ye haue & giue almes. And
make you bagges which wax not olde.
and treasure which faileth not i heauē
Lu.xii. This & such lyke are not spo-
kē that we should worke as hyrelinges
in respecte of rewarde, & as though we
should obtaine heauē with merite For
he saith a litle afore, fear not litel flocke
for it is youre fathers pleasure to geue
you a kyngdome. The kingdō cometh
then of ꝑ good will of almyghtye God
thorow Christ. And such thinges are
spoken partly to put vs in remēbrauce
of our dutye to be kinde agayne. As is
that saig let your lyght so shyne before
men that they se youre good workes &
glorifye your father which is in heauē
As who should say, yf god haue geuen
you so great giftes be not vnthankeful
but bestowe them vnto hys prayse.

Scripture speketh to vs by
ners we
yes.

Some thinges are spoken to moue vs
to put our truste in god, as ar these. Be
holde the byrdes of the ayre. If youre
childrē aske you bred wyl ye proffer thē
a stone: and many such like. Some are
spoken to put vs in remembrauce to be
sober, to watche and praye and to pre-

pare pur selfes against temptacions & that we shoulde vnderstand and knowe how that temptacions & occasions of synne come then most, when they are lest loked for, lest we shoulde be careles & sure of ours selues, necligēt and vnpre pared. Some thinges ar spokē that we shoulde feale the wonderful and incōpre hēsible iudgemētes of god lest we shuld presume. Some to confort vs þ we despayre not. And for lyke causes ar al the ensamples of the olde testament. In cō clusiō that scriptur speketh many thinges as þ worid speketh. But they may not be wordly vnderstand, but goostly and spyrytually, yea the spirite of god only vnderstandeth them and wher he is not ther is not the vnderstanding of the scripture. But vnfrutefull dyspu ting and braulynge about wordes.

Wher the spirite is not there is no vnderstandynge of scripture

The scripture saith God seeth, God heareth, God smelleth, god walketh god is with thē, god is not with them, god is angrye, god is pleased, god sendeth his spirit, god taketh his spirit a way, and a thousand such like. And yet is none of them true after the wordlye maner & as þ words sowne. Rede the second chapter of paul to the Corinthyans, the naturall mā vnderstādeth not the thinges of god, but the spirit of god only and we (saith he) haue receyued þ

spirit

spirit which is of god, to vnderstande the thinges which are geuen vs of god. For without the spirite it is impossible to vnderstande the. Rede also the viii. to ỳ Romains. They that are led wyth the spirite of god, are ỳ sonnes of god. Now the sone knoweth his fathers will & the seruaunt not. He that hath not ỳ spirit of christe (saith Paule) is none of his. Lykewyse he ỳ hath not the spirite of god is none of goddes, for it is ỳ one spirite, as thou mayest se the same place. Now he that is of god heareth ỳ word of god. Io. viii, and who is of god but he that hath the spirite of god. For therwore sayth he ye here it not because ye are not of god, ỳ is ye haue no lust in the word of god, for ye vnderstand it not, & that because his spirite is not in you, For as muche the as the scripture is nothing els, but that which the spirite of god hath spoken by the prophetes & Apostles, and can not be vnderstand but of the same spirite, Let euery mã pray to god to send hym his spirite to loose vs from our naturall blindnes & ignorannce, and to geue vs vnderstãding and fealing of the thinges of god, & of the speakinge of the spirite of god And mark this processe. First we are ãned of nature, so conceyued & borne as a serpent is a serpent, and a tode a tode

It is impossible to vnderstand the scripture withoute the spirit of god.

Pray the spirite to loose you frõ youre naturall blindnes & to geue you vnderstandynge of spirituall thinges.

Marke ỳ order of goddes workes.

and

ca snake a snake bi nature. And as seest a yong child, which hath pleasure in many thinges wherin is perfet deth as in fire, water & (so forth) wouldest lea hym selfe with a thowsande deathes yf he were not wayted vpon & kepte therfro, Euen so we if we should lyue thys thousand yeares could in all that tyme delite in no other thinge, nor seke any other thinge, but that wherin is death of the soule.

Secundaryly of the hole multytude of the nature of man, whome god hath electe and chosen and to whom he hath apointed mercy and grace in christe to them sendeth he his spirit, which openeth their eies, showeth thē their mesery & bryngeth them vnto the knoledge of them selues, are astonied and amased at ther wyttes ende, nether wote what to do or where to seke healthe. Thē lest they should fall from god by desperacion, he confirmeth them againe wt his swete promyses in christ and certifieth there hertes that for christes sake they ar conceiued to mercye their sinnes forgeuē and they electe and made ye sōnes of god and heyres with christe of eternal lyfe, & thys thorowe fayth are they set at peace wyth god.

Nowe maye not we are why god choseth one and not another, other thinke

that

powre ouer al his creatures of right to do with thē what pe lyke or to make of euerion of thē as he liketh. Our darknes cānot percepue his light. God myl be feared & not haue his secret iudgemēts knowen. Moze ouer we bi ỹ light of faith se a thousand thinges which are impossible to an infidle to se. Da lyke wise no dout in the lyght of the clear vision of god we shall se thinges whiche nowe god wyll not haue knowen. For pride euer accompanieth the knowledge but grace accompanieth mekenes. Let vs therfoze geue dilligence rather to do ỹ wil of god, then to learch his secretes which ar not profitable for vs to know.

When we are thus reconsiled to god, made the frendes of god and heyres of eternall life, ỹ spirite that god hath poured in to vs testifieth that we maye not line after our olde dedes of ignorāce. For how is it possible, that we shoulde repent and abhoze them, and yet haue lust to lyue in the. We are sure therfoze that god hath created & made vs newe in ꝓpe ryght, and put in his spyrite in vs ỹ we shoulde lyue a newe lyfe, which is ỹ lyfe of good wozkes.

That thou maist knowe what is good wozkes, or what wozkes are good and the ende and entent of good wozkes, or wherefoze good wozkes serue, marke

Ye ỹ is reconciled to gode must not line after the olde lust of ignorāce.

this that soloweth.

The lyfe of a chrysten man ar inwarde betwene him and God, and properly is the consente of the spirite to the wyll of god, & is ỳ honoure of god. And godes honour is the final ende of al good wor-

Good wor-kes. kes. Good wor-kes be al thinges that ar done within ỳ lawes of god, in whiche god is honoured & for whiche thankes are gauen to god.

Fastyng Fastyng is to sustaine from surfetinge or ouer much eating, fro dronkenes & care of the worlde (as thou mayest rede Lu. xx.) and the ende of fastynge is to tame the bodie, that ỳ spirite may haue a free course to goy, and maye quietlye talke with god. For ouer much eatinge and drinking and care of worldely busi-nes pertle downe ỳ spirite, choecke hyr & tangle hir that she cannot lift vp hyr selfe to god. Nowe he that fasteth for a-nyother entent, then to subdue the bo-dye, that the spirite maye waite on god and freely exercise hyr selfe in ỳ thinges of god: the same is blynd & wotteth not what he doth, creteth & shoteth at a wro-ge mathe, & his intent and imaginacio is abhominable in the sight of god. Whe thou fastest from meat and drynkest al da ye, is ỳ a chrysten fast: either to eate at one meale ỳ were sufficiet for foure. A man at foure tymes maye beare the

The cau-se of fast-inge.

he

be cannot at ones. Some fast frō meat and drinke, and yet so tangle the selues in worldly busines ẏ they can not once thinke on God. Some abstayne frome butter, some from egges, some from al manner witte meate, som this day som that day. sōe in the honour of this saint some of that, and euery man of a sōdry purpose. Some for ẏ tothache, some for the hed ache, for feuer, pestilence, for sodden death, for hanging, drounning, and to be delyuered from the paynes of hel. Some are so mad ẏ they fast one of the thursdayes betwene the two saint maryedaies in the worshippe of that saint whos day is halowed betwene chrystemas & candelmes, & that to be deliuered from the pestilence. All those men faste without cōscience of god, and without knowledge of the true entēt of fastyng & do no other than honoure saintes as ẏ gentels and heathen worshiped, their ydolles, and ar drowned in blyndnes & knowe not of the testemete ẏ god hath made to man warde in chrystes blonde In god haue the nother hope, nor confidēce, nether beleue his promyses neyther know his wyl, but ar yet in captyuite vnder their prince of ẏ darkenes.

Why ar watche signified.

Watche is not only to abstayne frome Slepe, but also to be circumspecte and to caste all per-

perels as a man ſhould whach a toure or a caſtill. We muſt remembre that ỹ
In al ten taciõ wee must call vpon god inares of the deuyl are infynite and in numerable, and that euery moment aryſe new temptacions & that in al places mete vs fre the occalions agaynſte whiche we muſte prepare our ſelues, & turne to god, and complayne to hym, & make our mone, and deſyre hym of his mercye to be our ſhylde, our toure, our caſtel and defence frome al euyl, to put his ſtrength in vs (for without him we can do nought) & aboue al thinges wee muſte call to mynd what promiſes god hath made, & what he hath ſworne that he wyll do to vs for Chryſtes ſake, and with ſtronge faith cleue vnto them, & deſire hym of his mercye and for ỹ loue that he hath to chryſt, & for his truthes ſake to fulfyl his promyſes. If we thus cleue to god with ſtronge fayth, and beleue his wordes: then (as ſaith Paul. 1. Cor. 10.) god is faithfull, that he wyl not ſuffer vs to be tempted aboue ỹ we are able or aboue our anyght that is to ſay, yf we cleaue to his promyſes & not to our fantaſies and ymaginacions, he wil put might and power into vs, that ſhal be ſtronger then all the temptacion which he ſhal ſuffer to be againſt vs.

What prayer is.

PRayer is a morning a longing and a deſire of the ſpirite to god warde for

for ỳ which she lacketh as a sicke mo-
neth and sorroweth in his hart longing
for healthe. Fayth euer prayeth. For af-
ter ỳ by fayth we are reconsiled to god
and haue receyued mercy and forgyue-
nes of god the spyrite longeth and tru-
steth for strengeth to do the wyl of god
and that god may be honoured, his na-
me halowed, and his pleasure and wyl
fulfylled. The spyrite waitch, and wat
cheth on the wyll of god and euer hath
hir owne fragilite and weaknes before
hir eyes, and when she seeth tentacion
and perell draw ny, she cometh to god
and to the Testament ỳ god hath made
to all that beleue and trust in Christes
bloud and desireth God for his mercye
trueth and for the loue he hath to christ
that he wyll fulfyl his promyse that he
shall succur and helpe and geue vs stre
gth, and that he wyll sanctifie his nãe
in vs and fulfyll his godly wyll in vs, &
that he wyll not loke on our syn and in
iquite, but on his mercy, on his truthe
and on the loue ỳ he oweth to his sonne
christ and for his sake to kepe vs frome
tentacion, that we be not ouercom and
that he delyuer vs frome euyll, & what
soeuer moueth vs contrarye to his god
lye wyll. Moreouer of his owne experi
ence he fealeth other mens neade, & ne
lesse commoeth to god the infirmites

The con-
dicions &
ppertyes
of prayer.

Let the same mynde be in you that was in Jesu chri ste which &c.

of other then hys owne knowinge that ther is no strēgth, no helpe no succour but of god only. and as mercyful as he sealeth god i his hert to him sealf ward so mercyful is he to other, & as greatly as he feleth his own myseryes. so greatly cōpassiō hath he ō other. his nebours is no les care to hym thē hym sealfe he sealeth his neibours griefe no les thē his owne. and whē soeuer he seeth occasiō he cānot but pray for his neibour as wel as for him selfe: his natur is to seke the honur of god i al men, and to draw (as much as in hym is) al mē vnto god. This is the lawe of loue which spring eth out of chrisstes bloud into the hertes of al thē that haue ther trust i hym, no mā ne deth to hys achrisstē mā to pray if he se his nebours neade: if he se it not put hym in remembraunce only, & thē he cannot but do hys dutye.

One to praye for another.

Nowe as touchinge ỳ we desyer one a nother to pray for vs ỳ doo we to put our nebour in remembrauce of hys dutie and not that we trust i his holynes oure truste is in God, in chrisste and in the truth of goddes promyses, we haue also apromyse that whē ii. or iii. or mo agre together in ani thing accordinge to the wyl of god. God beareth vs. Not wyth standig as god heareth the manye: so heareth he few, and so hereth he on,

if

if he praye after the wyl of god & desire
ȳ honour of God, he that desireth mer
cye, the same seleth his owne mysery.
and sinne and mourneth i his hert for to
be delyuered, ȳ he myght honour God
and god for his trueth mult heare him,
which seeth bi ȳ mouth of chryst. math
v. blessed are the that hūger and thurst
after righteousnes, for they shalbe ful
filed. god for his truthes sake must put
the righteousnes of Chryste i hym, and
wash his vnrighteousnes awaye i the
bloud of Chryst. And be ȳ sinner neuer
so weke, neuer so feble and frayle, tīe
be neuer so ekt & so greuously, yet so lōg
as thes lustes desir and mourning to be
deliuered remeneth in hi. God seth not
hys sinnes, rekeneth them not, for his
truethes sake and loue to Chryste. he is
not a sinner in the sight of god, ȳ wold
be no synner. He ȳ would be delyuered
hath his hert lose alreadi. His hert sin-
neth not but mourneth repenteth, & cō-
senteth vnto the lawe and wyll of God
& iustyfyeth god, that is bereth record
that god which made the law is righte
ous and iuste. And such ā hert trustige
in Chrystes bloude, is accepted for full
righteous. & hys weakenes. infirmitie
and frayltī is pardoned and his sinnes
not lokede vpon; vntill God put more
strength in hym and fulfil his lust.

In what
hour the
sinner sy
ghyth I
shall hea
re hym.

When the weake in the fayth and vn

expert in the mysteries of christ desires vs to pray for the, the ought we to learn them to the trueth and promises of god and teach them to put their trust in the promyses of god, in ye loue ye god hathe to christe and to vs for his sake, and to strengthe their weke consciẽces, shewig and prouinge by the scripture, that as longe as they folow the spirite & resyst synne it is impossyble they shoulde fall so depe that god shal not pulle them vp againe, yf they hold fast bi the anker of faithe hauinge trust and confidence in christ. The loue that god hath to christ is infinite, and christ dyd and suffered all thinges, not for hym selfe, to obtain fauoure or oughte elle, for he had euer the full fauoure of God and was euer Lord ouer all thinges, but to reconsyle vs to god and to make vs heyres wyth hym of his fathers kingdome. And god hath promised, that whosoeuer calleth on his name shall neuer be confounded or ashamed Ro. 10. yf the righteouse fal (saith ye scriptur) he shal not be brosted, the Lord shall put his hand vnder him Who is righteous but he that trusteth in christes bloud, be he neuer so weake christ is our righteousnes and in hym ought we to teach al men to trust, and to expound vnto all men ye testament ye god hath made to vs sinners in christs bloud. Thys ought we to do and not

The loue of god to christe is infinite.

Who is righteouse.

make a pray of them to leade them captyue, to litte in their consciences and to teach thē to trust in our holynes, good deades and prayers, to the entent ỹ we woulde fede our vyle and slowe belyes of their great labour and sweat, and so to make our selues chrystes & sauiours

For if I take on me to saue other by mi merites, make I not my selfe a chryste & a sauioure, and am in deade a false prophete and a trewe antechryst & exalt my selfe and sytte in the temple of god, that is to wyt ỹ consciences of men. Amōg chrystē men loue maketh al thēgs commune: euery mā is others debter & euery man is boūd minister to his neighboure, & to supplye his neyghbures lacke of that where withe god hath endued him. As thou seest in the worlde howe the Lordes and officers minister peace in the commun wealth, punyshe murderers, theues and euyll doers, and to maintayne their ordre and estate do ỹ communes minister to thē agaīne rent trybute, tolle & custome. So in the gospel the curates which in euery paryshe preach the gospel ought of dutie to receyue an honest lyuinge for them & theyr howsholdes and euen so ought ỹ other officers which ar necessarilye reputed in the commune welth of chrystē. Thee meade not to bee sylthy lucre in the gospell

Loue maketh all thinges common

He ỹ seruethe the aulter

Pryĕ ser-
neth ỳ au
tar ought
to lyue
of the au
leare also

pel, to chope and chaunge and to playe the tauernars, alteryng ỳ wo3d of god, as they do their wynes to they3 mooth a vauntage, and to faicion godes wo3d after euery mans mouth, o3 to abuse ỳ name of chriſt to optayne therby auctorite & power, to feede our flow bealies. Now ſeeſt thou what pzayer is, ỳ ende therof, and wherfoze it ſerueth.

Temporal rewardes nether augmēte the no3 minyſheth charyte.

If thou gyue me a thouſand pownde to pzay fo3 the I am no moze bou̇nd thē I was befoze. Mans imagination can make the commaundement of god nether greater no3 ſmaller neither can it either ade to ỳ lawe of god o3 miniſhe. Godes commaundement is as great as hym ſelfe. I am bounde to loue the Turke wyth all my mygbt and power yea and abone my power euen from ỳ ground of my bert, after the enſample ỳ chriſte loued me, nether to ſpare goodes, bodye o3 lyfe to win him to chriſte And what can I do moze fo3 ỳ yf thou gaueſt me all the wo3lde? Where I ſee neade ther can I not but pzaye if gods ſperite be in me.

Almes is a greake wo3de and ſignifieth mercy One chriſtē is better to another at his neade of al that he is able to do fo3 him vntyl his neade be ſuffyſed. Euery chriſtē mā ought to haue chriſt al wales befoze his eyes, as an enſāple

to

to counter fait and folowe, and to do to his neibour as chriſt hath done to him as Paule teacheth in all his epyſtles & Peter in his firſt and John in his firſt alſo. This order vſeth Paule in al hys epiſtles. Fyrſt he preacheth ỳ law and proueth ỳ the whole nature of man is damned in that ỳ hert lufteth contrari to the wyll of god.

The order of paul in ſettinge forth of chriſte.

For if we were of god, no doubte we ſhould haue luſt in his wyl. Thē preacheth he chriſt, the goſpel the promiſes and the mercye that god hath ſet forth to all men in chriſtes bloude. Whiche they that beleue and take for earneſte thing, turne thē ſelues to god, beginig to laue god againe, and to prepare thē ſelues to his wyll by the worckinge of ỳ ſpirit of god in thē. Laſt of al exhorteth he to vnite, peace & ſoberneſs, to auoyd braulinges, ſectes, opinions, diſputinge & arguing abought wordes, & to walke in the playne and ſyngle faith and fealing of the ſpirite, and to loue one another after ỳ enſample of chriſte, euen as chriſte loued vs and to be thankful, and to walke worthy of the goſpell and as it becometh chriſte and with the enſāple of pure liuing to draw al to chriſt. Chriſt is lord ouer al and euery chriſtē is heire anered with chriſt and therfor Lord of al, and euery one lord of what ſoeuer

soeuer a nother hath.

Of what reason al thinge is commune

¶ If thy brother or neybour therfore neade & thou haue to healpe hym & yet shewest not mercye but wt drawest thy hãdes from him: thẽ robbest thou him of his owne and art a theefe. A Christẽ mã hath christes spirit. now is christe a mercyful thig: if therfor thou be not mercyful after the ẽsample of Christe then hast thou not his spyrit. ¶ If thou haue not Christes spirite, thẽ art thou nõne of hys Ro. viii, nor hast ani part wt hym. Moreouer though thou shew merci vnto thy neybour. yet if thou do it not with such burnig loue as christe did vnto ỹ, so muche thou knoledgẽ thy sinne & delyre merci i Christ, a christe mã hath nought to reioyse in, as cõcerning hys deades. ¶ his reioysige is that Christ died for him, and that he is washed i Christes bloud. Of hys deades reioyseth he not, nether coũteth his merites, nether geueth pardõs of them, nether seketh a hyer place i heauẽ of thẽ, nether maketh him selfe a sauiour of other mẽ throw hys good workes, but geueth all honour to God, & i his greatist deades of merty knowlegeth hym selfe a sinner vnfainedly, and is a bundantly content wyth the place ỹ is prepared for him of Christ. And his good deades are to him a signe only ỹ christes

spirytc

spirytes is in hym, & he in Chryste, and chrowe Chryst electe to eternall life. The order of loue for charite which, som dreame, the Gospel of Chryste showeth not of that a mā should begine at hym selfe fyrste and then. descēde I wot not by what steppes. Loue seketh not hyr owne profer. ii. cor. xii. but maketh a mā to forgette hym selfe, & to turne his pro fet and other men, as chryst sought not hym selfe or his owne profite, but ours This terme my selfe is not in the Gospel, nether yet father mother, sister brother, kinsman, that he should be preferred i loue aboue a nother. but chryst is al in al thynges. Euerye chryste mā is an other is Chryste hym selfe & thy neighbours nede hath as good ryghte in thy goodes as hath Chryst hym selfe which is heyre & lorde ouer al. And loke what thou owest to chryst that thou owest to thy neibours nead. To thy neibowre owest thou thine hert, thy selfe & all that thou hast and canste do. The loue that springeth out of chryst excludeth no mā nether putteth differēce betwene one & another. In chryste we are all of one degre without respecte of persons. Notwithstanding though a chrysten mans hert be open to all men, and receyueth al mē. Yet because that his abilite & goodes extendeth not so ferre, this prouisiō

There is no order in charyte.

is

is made, ỹ euery man shal care for his owne howseholde, as father & mother and thyne elders ỹ haue holpē ỹ, wyle childerne & seruātes. If thou shouldest not care & pȝouide for thine howsehold then, were thou an infidele, seing thou hast taken on the so to do, for almoche as that is thy part committed to the of the congregacion.

Howe & to whom almes ought to be geuen

When ỹ hast done thy dutie to thine howseholde, and yet hast larder aboundaunce of the blessynge of god, ỹ owest thouto ỹ poȝe ỹ can not labour or wold labours & can gette no wozke, & are destitute of frēds, to ỹ poȝe I meāe which thou knowest, to thē of thine own parysshe. For ỹ pȝouision ought to be had in the congregaciō, ỹ euery parish care for ther poȝe. If thi neibours whiche ỹ knowest be serued, & thou yet haue superfluite, & beest necessitie to be amōg the bȝethern a thousand myle of, to the art thou detter. Yea to ỹ very infideles we be deters, yf they neade, as ferforth as we mantene thē not againste chȝyst or to blasfeme chȝist. Thus is euery mā that neadeth thy helpe, thy father, mother, syster, and bȝother in chȝyst: euen as euery man that doth the wyll of ỹ father, is father, mother, sister, & bȝother vnto chȝiste.

Moȝe ouer if any be an infidele and a fals

fals chriſten and forſake his houſholde
his wife, childer and ſuche as cannote
healpe them ſelues, then art thou bound
and thou haue whet ẅ, euen as muche
as to thie own houſhold. And thei haue
as good ryght in thy goodes, as ẏ thy
ſelfe. And if ẏ with drawe mercie from
them, & halt wherwyth to healpe them who is a
thē art thou a theſe ẏt thou ſhow mer- theſe.
cye. ſodoeſt thou thy duetye & art a fayth
full mynyſter in ẏ houſhould of chriſt,
& of chriſt ſhalt thou haue thy reward
and thanke. yt the whole worlde were
thin, yet hath euery brother his right i
thy goodes & is heyre with the, we are
al heyres with chriſte. More ouer the
riche and the that haue wyſdome with
them muſt ſe the pore ſet a worke, ẏ as
many as are able may fede them ſelues
wyth the labours of theyr owne hādes
accordinge to the ſcrypture & cōmaun-
dement of god.

Howe ſeeſt thou what almes deades
meaneth & where fore it ſerueth. He ẏ
ſeaketh wyth hys almes more thā tobe
merciful, to be a neibour, to ſuccor his
brother, to giue his brother ẏ he oweth
hym, the ſame is blynd & ſeth not what
it is to be a chriſten man, & to haue fe-
lowſhyp in chriſtes bloude.

As partaining to good worke, vnder- al workes
ſtand ẏ all workes are good which are ẏ be dō in

faith are good,

done with in ỹ lawe of god in faith and with thãkes geuing to god and vnderstand that thou in doyng them pleasest god, what so euer thou doeste wythin that lawe of god, as when thou makest watey. And truste me if other wynd or water were stopped ỹ shouldeste feale what a preetouse thing it wer to do either of both, & what thãkes ought to be geuen to god therfore. Wore ouer put no differẽce betwene workes, but what so euer cometh into thy handes that do as tyme, place and occasiõ geueth, and as god hath put the in degre hye or lowe.

For as tochinge to please god, ther is no worke better then an other. God loketh not first on the worke as ỹ world doeth, as thoughe ỹ bewtifulnes of the worke pleased him, as it doeth ỹ world or as though he had neade of thẽ. But god loketh first on the hert, what faith thou hast to his words, how thou beleuest him, trustest him and how thou louest him for his mercie ỹ he hath shewed thee, he loketh with what hert ỹ worckest; and not what thou worckest, howe thou acceptest ỹ degre that he hath put the in and not of what degre ỹ art, whether ỹ be an Apostle or a showe maker.

As eram ple of di uersite of estates.

Set this ensample before thine eyes. Thou art a ketchin page a washest thy maisters dishes, a nother is an Apostle

and

and preacheth the worde of god, of thys Apostle, berke what Paule sayeth in ỳ secõd to ỳ Corinthians. ix. If I preach (sayeth he) I haue nought to reioyce in for necessite is put vnto me as who shulde saye, god hath made me so.

Wo is vnto me if I preache not. If I do it wyllingly (sayth he) thẽ haue I my rewarde that is, then am I sure ỳ goddes spyrite is in me and that I am electe to eternall lyfe. Yf I do it against my wyl an office is cõmitted vnto me, that is if I do it not of loue to God but to get aliuing therby: for a worldly purpose: had leuer other waies lyue, then do I that office which god hath put me in it and yet please not god my selfe. Note now if this Apostle preach not as mãy do not, which only make thẽ selues Apostles, but also cõpell men to take thẽ for greater then Apostles, ye for greater thẽ Christ him selfe, thẽ wo is vnto him, ỳ is, his damnacion is sure. If he preach and his hert not right, yet ministreth he the office ỳ god hath put hym in, and they that haue the spirit of god here ỳ voice of god, yea though he spake in an Asse. Wore ouer how soeuer he preacheth he hath not to reioyce in ỳ, he preacheth.

But and if he preache willingly, with true hert and of conscience to god: thẽ

hath he is rewarde, that is thē sealethe he the ernest of eternall lyfe and ꝑ wo-
kyng of the spirite of god in hym. And as he sealeth Gods goodnes and mercy so be thou sure he sealeth hys owne infirmite, weaknes & vnwo-thynes, & mo-neth and knowlegeth hys syne, in that the herte wyll not arise to wo-ke wyth that full iuste and leue that is i Chriſte oure Lo-de. and neuertheleſſe is yet at peace with god tho-we kayth and truſte i Chriſt Jesu. Fo- the ernest of the spy-rite that wo-keth in hym teſtyfyethe ād beareth witnes vnto his herte that god hath chosen hym, & that hys grace ſhall ſuffice hi, which grace, is now not idle in hym. In his wo-kes putteth he no truſt. Nowe thou that mynyſterſt in ꝑ ketche and art but a ketchepag receueſt al thinge of ꝑ hāde of god knoweſt that god hath put the in that office, ſubmit-teſt thy ſelfe to hys wyll and ſerueſt thy maſter, not as a man, but as, chriſt him ſelfe with a pure hert acco-dinge as paul teacheth vs, putteſt thy truſt in god, & wyth him ſeketh thi rewarde. Mo-e o-uer ꝑr is not a good deade done, but thy hert reioyce. therin, yea whē thou he-reſte that the wo-de of god is pzeached bi this Apoſtle and ſeſte ꝑ people turne to God, thou cōſenteſt vnto the deade, thin hert bzeaketh out in ioy, ſpzingeth

The ern-eſt of the ſpirite.

and

and leapeth in thy breſt, that god is honoured And in thine herte doist ȳ same that the apoſtles doeth and happit with great delectacion and a more feruēt ſpirit Now be that receyueth a prophet in ȳ name of a prophet ſhal receiue the reward of a prophet. Math. 10. that is he conceiueth to ȳ dede of a prophete & maintayneth it, the ſame hath ȳ ſame ſpyrite and erneſt of euerlaſt ynge life which ȳ prophet hath and is elected as ȳ prophet is. Now if thou compare dead to deade ther is diffe;ēce be twixt, waſhig of diſches and preachynge of the wo;d of god

But as touchynge to pleace god none at all. Fo; nether ȳ no; this pleaſeth but as ferfo;th as god hath choſē a mā hath put his ſpirit in hym and purified his herte by fayth & truſt in Chriſte.

Let euery man therfo;e wayte on the office wherin Chriſte hath put hym āo ther in ſerue his bretherne. If he be of lowe degre let hym pacietly therein abyde tyll god pfomote hym and exalte him hier. Let kinges & hed officers ſeke Chriſte in ther offices & miniſtre peace & quietnes vnto ȳ bretherne, punyſhe ſyne, and that wyth mercie, euen wyth ther ſame ſo;owe and grefe of minde as ther would cutte of a finger o; toynte a lege o; arme of their owne bodi if ther were ſuche diſeaſe in the, that either ȳ

Let euery mā wayte vpon the office ȳ Chriſte hath put hym in

muſt

How the craftsmē ought to ipue godlye & accordinge to ỹ gospell.

muste be cutte of or elle al the body muste perish, Let euery mā of whatsoeuer craft or occupacio he be of, whether brewar, baker, taller, bitailer, marchaūt, or husbādma refer his craft & occupacion vnto ỹ commune wealthe, & serue hys brethren as he would do Christe hymselfe. Let him bye and sell truelye & not set vice on his brethē, and so showeth he mercy, & his occupacio pleaseth god

And when ỹ receyuest mony for thy labour or ware ỹ receiuest thi duetye.

For wherin soeuer ỹ ministrest to thy brethē, thy brethē are detters to geue the where with to maintene thy selfe & thi household. And let your superfluites succoure the poore, of which sorte shall euer be some in al townes cities, & villages, and that I suppose the greateste nombre. Remember that we are membres of one bodye and ought to mynister one to an other mercifully. And remember ỹ what soeuere we haue, it is geuen vs of god to be stowed it on oure brethern. Let him that eateth eate and giue god thankes, onelye lette not thy meate pull thine hert frō god. And let hym ỹ drinketh do lyke wyse. Let hym that hath a wyfe giue god thankes for his liberte, onlie let not thy wife with drawe thyne hert from god and thē plese rest thou god and hast the word of god

for

for ȳ. And in al thinges loke on ȳ word of god and there in put thy trust, and not in a vesture, in a disgysed garment, and a cutte shoe.

Seke the worde of god in all thinges, and withe out the worde of god do nothing, though it appere neuer so glorious. Whatsoeuer is done without the worde of god, that count ydolatrie. The kingdom of heauen is with in vs. Luc. xvii. Wonder therfore at no mannis shapener at any outward thinge with out that worde, for the worlde was neuer drawne from god, but with an outwarde shewe and glorious appearāce and shining of hipocrisie and of fained and disured fasting, praying, watching offering sacrificinge, halowinge of superfitions ceremones and mastrouse disgising. Take this for an exāple. Io. baptist which had testimonie of christ and of the gospel, that there neuer rose a greater amonge wimennes children with his fasting, watching, praying, raiment & strait liuinge deceiued ȳ iewes & brought the in doubt, whether he were very christ or not and yet no scripture or miracle testifieng it, so greatly ȳ blind nature of man loketh on ȳ outward shininge of workes, & regardeth not the inwarde word which speaketh to the hert. When they sent to John, ar-

The worde was neuer deceiued but with outward apperaūce.

John deceiueth ȳ Iews opinion.

synge him whither he ware chryst. he denied it. whā they axed hi what he was and what he said of him selfe. He answered not, I am he ỳ watcheth, prayeth, drinketh no wine nor strōg drynke, eateth nother fysh nor flesh, but liue w̄ wilde hony and grashopers and ware a cote of camels heare and a girdle of a skine: but sayd I am a voyce of a cryer. My voice only pertaineth to you. Those out ward thinges which ye wonder at, pertaine to my selfe only vnto the taming of my body. To you am I a voyce only and that which I preach. My preaching (if it be receiued into a penitent & repenting hert) shall teache you how to lyue and please god, accordinge as god shall shed out of his grace on euery mā. Iohn. preached repentaūce, saiyng prepare ỳ lordes waye & make his pathes streight. The lordes waye is repentaunce & not hipocrisie of mans imaginacō and inuencion. It is not possible that ỳ lorde chryst shoulde come to a man, except he know him selfe and his synne & truly repent. Make his pathes streight: ỳ pathes are the law, yf thou vnderstand it aryght as god hath geuen it.

The streightnes of life pertayneth to Io. only but the voice to ỳ Iewes.

It is impossible for chryst to come with out the synne be knowlege true & with repentaūce

Chryst saieth in. xvii. of Mat. Helias shal first come, that is shal come before chryst and reforme all thinges meaning of Io bap. Io. bap. dyd reforme the lawe

and

and ỳ scripture vnto ỳ right sence and vnderstanding, which ỳ pharisets part li had darkned and made of none effect thorowe their owne tradicions Math. xv. wher chryst rebuketh them saying: why transgresse ye the commaundemētes of god thorowe youre tradicions, & partly had corrupte it w̄ gloses & false interpretacions, ỳ no man could vnderstand it Wherfore chryst rebuketh thē Math. xxiii saying: woo be to you pharises hypocrites whiche shut vppe the kingdōe of heauē before men, ye enter not your selues, nether suffer thē that come, to enter in: and partly did begile ỳ people & blind ther eyes in disgising thē selues, as thou redest in that same xiii. Cha. how they made brode & large phylatries, & did all there workes to be sene of men, that the people should wōder at ther disgisinges and blurring of them selues other wyse then God had made them: & partly mocked thē with the hypocrisie of false holynes in fastynge, prayng & almes geuinge Mat. vi. chys did that forlyker to be in authorite, to sit in ỳ cōsistēces of ỳ people & to be cōted as god him selfe, ỳ the people should trust in ther holines and not in god, as thou redest in the place a boue rehersed Math. xxiii. wo be to you pharises hypocrits which deuoure widowes houses

vnder

vnder a coloure of lõg prayer. Cõsyder therfore nothyng wythout ỹ worde of god wyll thou vnderstande, for it shall teach ỹ all thynges how to apply outward thynges, & where vnto refer them. Beware of thi good entẽt, good mynde, good affeccyon or zele as ỹ call it. Peter of a good mynd and of a good affeccion or zele chod chryste Math. xvi. because he sayede ỹ he must goe to Hyerusalem and there be slayne.

Beware of to ferventeing, ought of a good intent.

But chryst called hym satan for hys labour a name ỹ belongeth to the deuyl. And sat that he perceaued not godly thynges but worldlye. Of a good entẽt and of a feruent affeccion to chryste, he sõnes of zebedey would haue had fyre to come: doune from heauen to cõsume the samaritanes. Lu. ix. but chryste rebuked them sayenge that the wyst not what spirite the were. that, is that the vnderstande not howe that ỹ were altogether worldly & fleshly mynded.

Peter smote malchus of a good zele but Chryste redemed hys dede. The very Jewes of a good ẽtente, & of a good zele: slewe chryst & persecuted ỹ apostles as paule beareth them recorde, Ro. x. I beare them recorde (sayth he) that they haue a feruent mynde to God wards but not according vnto knolege. it is a nother thing then to be of a good mynde

and

and to do of knolege.
Labour for knolege that thou mayste knowe gods wyll and what he wolde haue the to do. Oure mynd, entent, & affeccion or zele are blinde, and all that do of them is dampned of god, and for that cause hath God made a testament betwene hym and vs where i is ꝯtayned both what he would haue vs to do, and what he wolde haue vs to are of him Se therefore that thou do nothing to please god wyth all but that he commaundeth, nether ere any thing of him but that he hath promysed the.

God hath made an euer lastynge couenaunt with vs ꝑ we shuld no more go a strae aye after our good intent.

The iewes also (as it appereth Act. vii) alleve Steuen of a good zele. because he proued by the scripture, that god dwelt not i Churches or temples made with hãdes. The churches at the begining were ordeined, ꝑ ꝑ people should thyther resorte to here ꝑ worde of God there prepared onlye, and not for ꝑ vse where in they now are, ꝑ temple wher in God wyl be worshipped in ꝑ hert of man. For god is a spirite (sayth ch̄rist Jo. iiii. & wyl be worshipped in ꝑ spyrite and in truth: that is, when apenytent herte cõsenteth vnto the lawe of God, and wyth a stronge fayth lõgeth for the promises of God. So is god honored on al sydes in that we count him righteous i al hys lawes & ordinaũces

The vse of temples or churches.

The honoure of God.

and

and also true in al his promises. Other worshiping of god is ther none, except we make an yoole of hym.

I shall be recompensed the at the rising a gayne of the rightuous. Lu. xiiii. Rede ỳ text before & thou shalte perceiue that christ doeth here that same that he doeth. Mathe. b. that is he putteth vs in remembraunce of our duetie, that we be to the poze as christ is to vs, & also he teacheth vs howe that we can neuer knowe whether our loue be right, and whether it springe of Christ oz no as longe as we ar but kind of the only which do as much foz vs agayne. But and we be mercyfu l to ỳ poze, foz conciẽce to god and of cõpassion, & loue springe of the loue wee haue to god in christ foz ỳ pure mercye and loue that he hath showed on vs: then haue wee a sure token, that wee are beloued of god and washed in christes bloud and elect by christes deseruing vnto eternal life. The scripture speketh as a father doth to his ponge sonne, do this oz that and then wil I loue the, yet ỳ father loueth his sonne firste and studieth with al his power & witte to ouer come his childe with loue & with kindnes to make him do that which is comly honeste & good foz it selfe, A kynde father and mother loue

vnto

loue ther childer euē whē they ar euil, ẏ they would shewe they⁊ owne bloods to make them better, ⁊ to bring them in to the right waye. And a natural child studieth not to obtaine hȝ fathers loue with worckes, but considereth ẅ what loue his father loueth him with al, and therfore loueth again, is glad to do his fathers will. And studieth to be thākful.

The spirite of the worlde vnderstandeth not the speakinge of god, nether ẏ spirite of the wyse of the world, nether the spirite of philosophers nether ẏ spirite of Socrates, of plato or of Aristoles Ethikes, as thou maist se in ẏ first and second Chapter of the firste to the Corinte, Thoughe ẏ manye are not ashamed to rayl and blaspheme saynge, how shoulde he vnderstāde the scripture seinge he is no philosopher nether hath sene his metaphisike: More ouer they blaspheme saynge howe can he be a deuine ⁊ wotteth not what is subiectum in theologia, neuer ẏ lesse as a mā without the spirite of Aristotell or philosophie, maye by the spirite of god vnderstand scripture: Euen so by ẏ spirite of god vnderstandethe he that god is to be sought in all the scripture, ād in all thynges ād yet wotteth not what meaneth subiectū in theologia, because it is a forme of their owne makinge. If ẏ shoulde

Esa. 29. I wyl destroye ẏ wisdome of ẏ wise And vnderstanding of ẏ learned men shal perishe.

Loue of God.

Loue of mi neighboure.

thouldeſt ſay to him that hath ȳ ſpꝛite of god, the loue to god is the keyppnge of the commaũdementes, and to loue a mans neighboure is to ſhowe mercie, he would with out arguig, oꝛ diſputig vnderſtãd howe that of the loue of god ſpꝛingeth the keping of his commaũdementes and of ȳ loue of thy neighbour ſpꝛingeth mercy. Nowe would Ariſtotell denye ſuche ſpeaking and a Duns man would make .rr. diſtinctions. If ȳ thouldeſt ſaye (as ſaieth ſainte Iohn in the fourth of his epiſtle) howe can he ȳ loueth not his neighbour whõ he ſeeth loue god whom he ſeeth not? Ariſtotell would ſaie to a man muſt firſt loue his neighboure and then god and out of ȳ loue to thy nighboure ſpꝛingeth ȳ loue to god. But he that ſealeth the woꝛkig of the ſpirite of god, and alſo frõ whate vengeaunce the blond of chꝛiſte hathe deliuere him, vnderſtandeth howe that it is impoſſible to loue other fathere oꝛ mother, ſiſter, bꝛother, neiboure oꝛ his owne ſelfe aright, except it ſpꝛinge out of the loue to god, and perceiueth that ȳ loue to a mans neighbour is a ſygne of the loue to god as good fruite declareth a good tree, and that the loue to a mans neighbour accompaneth and ſoloweth the loue of god, as heat accompanieth and ſoloweth fire.

The loue of a mãs neybour is a ſigne of ȳ loue of god.

Luke

Lyke wise when the scripture saieth Christ shal reward euery man at the resurrectiō or vprising againe accordyng to his deades, the scripture of Aristotles Ethikes would saye, lo with the multytud of good workes maist thou, & must thou obtayne euerlasting lyfe, and also a place in heauē by ꝛ low accordig as thou hast many or few good workes, & yet woteth not what a good worke, meneth as christ speaketh of good workes as he ẏ saieth not the hert but outward thinges only. But he ẏ hath gods spirite vnderstādeth it. He sealeth ẏ good workes ar no thing but frutes of loue compassion mercifulnes, & of a tenderues of hert which a crissen hath to his neighbour, & that loue springeth of ẏ loue which he hath to God to his wyll and commaundementes, and vnderstādeth also that the loue which man hath to God springeth of that infinite loue & botōlesse mercy which god in christe shewed first to vs, as saieth John in ẏ pistle & chap. aboue rehersed. In thys saieth he) appered the loue of god to vs warde, bycause that god sent his onely begottē sonne into the worlde that we might liue thorow him. Her in is loue note that we loued god, but ẏ he loued vs, & sent his sonne to make agrement for our sinnes. In conclusion a christe

what good workes be.

Whence springeth the loue of god.

and

man kealeth that that vnspeakeable loue and mercy whyche god hath to vs, and that spirite which worketh all thynges are wrought accordynge to the wyll of God, and that loue where wythe wee loue god, and ý ioue whyche we haue to oure neyboar, and that mercy & compassion whiche wee showe on hym. and all so ý eternall lyfe whiche is layde vp in store for vs in chriſte are al together the gyft of God thorowe Chriſtes purchalinge. If ý scrypture sayde alwaies Chriſte shall rewarde the accordinge to thy laythe, or accordyng to thy hope & truſte thou haſte in god, accordinge to the loue thou haſte to god and thy naybourе so were it true also as thou seiſt. i. Ye, i. receyuing the ende or rewarde of youre faythe, the health or saluacīō of your soules. But the spirituall thinges coulde not be knowē saue by their workes, as a tre cā not be knowen, but bi hir frute. How could I know that I loued mi nebourе, if neuer occasīō where gliuē me to shew merci vnto hym. how thoulde I knowe that I loued god, if I neuer ſuffered for hisſake: how thoulde I know that god loued me, if ther were no infirmite, temtacīō, perell and ieopardy whence god shoulde deliuer me.

The fayth e loue be known by workes.

THere is no man that forſaketh hoſe other Father, or Mother other bre-

thren

ther bzethzen oz sistern, oz wife, oz chil
dzen, foz the kingdome of heuens sake,
which shal not receyue muche mozein
this wozld, and in the wozld to come e-
uerlasting lyfe. Luc. xviii.

A chzistē hath respect to no thing els but ỹ glo rie of god

Here seest thou ỹ a Chzistē man in
al his wozkes hath respect to no thing
but vnto the glozy of God onely and to
the meyntaynyng of the trueth of God
and doth & leaueth vndone all thynges
of loue toỹ glozye and honoz of god on-
ly, as chzist teacheth in ỹ pater noster.
Moze ouer whē he sayeth he shall recei-
ue much moze in this wozld of a truthe
yea, he hath receiued much moze al redi
Foz excepte he had felte ỹ infinite mer-
cy, goodnes, loue & kyndnes of God
and the felowshippe of the bloud of chzi
ste and the comfozt of the spirite of chzi
ste in his herte, he coulde neuere haue
forsakē any thing foz Gods sake. Net
wythstādyng (as sayeth Mark in the. x
Chapter Who soeuer foz chzistes sake
and ỹ gospels foz saketh houl, bzethern
oz sistern. &c. He shal recyue an hūdzed
fould houses, bzethern. &c. that is spi-
ritually, Foz chzist shalbe al things vn
to the. The Angels, al Chzisten & who
so euer dothe the wyl of ỹ father shalbe
father mother, sister and bzother, vnto
the, and al theirs shalbe thine. And god
shall take the cure of the & myniſter all

how it is to be vnderstand He shall recyue & hundzed fold.

thinges

Gods spi rite slake

thynges vnto the, as longe as ỹ sekist but his honoure onlye. Moze ouer if ỹ ty al woz were Lozde ouer all ỹ wozld, yea of ten lofy desir wozldes be foze thou knewest god: yet was not, thine appetite quenched, ỹ thurstedest foz moze. But yf ỹ seke his honoure only, then shal he slake thy thurst and thou shalt haue al that thou desyrest & shal be cõtẽted if thou dwel among in fydeles, and amonge ỹ moste cruelst nacion of ỹ wozlde, yet shall he be a father vnto the and shall defende ỹ as he dyd Abzaham, Isaac and Jacob and all sayntes whose lyues ỹ readest in the scripture. Foz all that are past & gone befoz are but ẽsamples to strẽgth oure fayth and trust in ỹ wozde of God

al that is wzitẽ, is wzittẽ to our instr uction.

It is the same God & hath swozne to vs all that he sware vnto them ãd it as true as euer he was and therfoze cãnot but fulfyll hys promyses to vs as well as he dyd to them, if we beleue as ỹ ded

The hour shal come when all ỹ that are in the graues shal heare hys voyce, that is to saye Chzystes voyce, & shall come forth, the that haue done good in to the resurreccyon of lyfe and the that haue done euil into ỹ resurreccion of dã nacyon. John. v.

Howe it is to be vnerstãd The dead in ỹ grae shall hear the voice.

This & al like tertes declare what folo weth good wozkes, & ỹ our deedes shall folfyge wyth vs oz agaynst vs at that

daye

base, & putteth vs in remembraunce to be deligente and feruēte in doing good

Here by mayste thou not vnderstand that we obtayne the fauour of god and the enheritaūce of life thorow ỳ meryttes of good workes, as hirelings their wages. For then shouldest thou robbe christ, of whose fulnes we haue receyued fauour for fauour, as affirmeth also. Paul. eph. i. he loued vs in his beloued by whō we haue (saieth Paul) redēcīō thorowe his blood, and forgeuenes of sinnes. The forgeuenes of sīnes thē is our redemcion in christ, and not the rewarde of workes.

In whome (saith he in the same place) he chose vs before the makynge of the world, that is longe before we did good workes. Thorow faith in christ are we Also the sonnes of god, as thou readest Jo. i. in ỳ they beleued on his name he gaue thē power to be the sōnes of god. God with all his fulnes & ritches dwelleth in christ, and out of christ must we seach al thinges. Thou redest also. Jo. iii. he ỳ beleueth on the sōne hath eternal life. And he that beleueth not shall se no lyfe, but the wrathe of god abydyth vpon hym. Here seest thou ỳ the wrath and vengeaūce of god pulleth euery man tyll faith come. Fayth and trust in Christe expelleth the wrath of god, and

Faithe & trust in christ expelleth ỳ wrathe & bringeth fauoure.

bringeth fauoure, the spirite, power to do good, and the euerlasting life. Moze ouer vntil Chzist haue geuen the light thou knowest not where in standeth ỹ goodnes of thy wozkes, & tyl his spirye hath loosed thyne hert thou canste not consente vnto good wozkes. All that is good in vs both wyl and wozkes cõeth of the fauoure of god thozowe chzist, to whome be the laude and thankes. Amẽ

IF any man wyll do his wyl (he meaneth the wyll of the doctrine whether it be of god oz whether I speake of my selfe. John. vii. This text meneth not ỹ any man of his owne strength, power and fre wyll (as they call it) can do the wil of god, before he hath receiued ỹ spirite and strenght of Chzist thozow faith. But here is mẽt ỹ which is spoken in the third of John whẽ Nicodemus marwayled how it wer possyble that a man should be bozne agayne Chzist answered, ỹ whiche is bozne of ỹ flesshe, is flesshe, & that which is bozne of the spirite, is spirite, as who should saye, he ỹ hath ỹ spirite thozow fayth, and is bozne agayne & made a newe in Chzist, vnderstandeth ỹ thinges of the spirite, and what he ỹ is spiritual meaneth. But he ỹ is flesshe and as Paule sayeth. 1. Coz. ii. a natural man & led of his blynde reasõ onely, can neuer sed

to the capacite of the spirite. And he geueth an ensample sayenge. The winde blowth where he lysteth & thou hereist his voice and wotteist not whence he cōeth nor whither he wil. So is euery mā that is borne of the spirite, he that speaketh of ỹ spirit can neuer be vnderstād of the natural man which is but flesshe and sauoreth no more and thinges of ỹ flesshe. So here meāeth christ if any mā haue the spirite, and consenteth vnto ỹ wyll of god, the same at ones wotteth what I meane.

IF ye vnderstand thyes things, happye are ye yf ye do them. Iohn. xiii. A christen mans herte is with the wyl of god, with the law and commaūdementes of god, and hongreth & thursteth after strength to fulfyll them and mourneth day and nyght desyring God accordyng to his promyses, for to geue him power to fulfyll the wyl of God wt loue & lust: then testifieth his deade ỹ he is blessed and that the spirite which blesseth vs in christ is in him and ministreth such strength, The outward deades testifyeth what is with in vs, as ỹ readest Iohn. v. The deades whic he I do, testifieth of me saieth christ. And Iohn xiii. heareby shal al men knowe ỹ ye are my disciples, yf ye loue one a nother. And Io xiiii. he that hath my cōmaūde-

The workes testifie.

mēts and keapeth thē ẏ same it is that loueth me. And againe, he ẏ loueth me kepeth my cōmaūdemētes, and he that loueth me not kepeth not my cōmaūdementes, the outwarde deade testifiēge of the inward herte. And John. xv. Yf ye shal kepe my cōmaūdemētes ye shal continue in my loue, as I kepe my fathers cōmaundemēt, & continue in his loue. That is as ye se the loue ẏ I haue to my father in ẏ I kepe his commaundementes, so shall ye se the loue that ye haue to me in that ye kepe my cōmaūdemētes. Thou maiest not thinke that our deades bielle vs fyrst and that wee prcuent god and his grace in christ, as thought we in our natural gyftes, and beinge as we were borne in Adā loked on the lawe of God and of oure owne strength fulfilled it & so becā righteous & thē with ẏ ryghteousnes obtayned ẏ fauour of god. As philosophers wryte of rightnousnes, & as ẏ rituousnes of tēporal law is, wher ẏ lawe is satisfied wt ẏ ypocrisie of the outward ded. For cōtrary to ẏ readeth ẏ. Ye haue not chosen me, but I haue chosē you, ẏ ye go, & bring furth fruit, & that your fruit remain. And in ẏ same chap. I am a vine & ye the braunches & without me cā ye do nothing. With vs therfore so goeth it. In Adā ar we al as it wer wild crab

Mēdle not gods grace no⁊ make vs iuste.

trees

tres, of which god choseth whō he wyl & plucketh them out of Adā & planteth them in ỳ gardē of his merci & stroketh thē & graffeth the spirite of christ in thē which bringeth for the fruit of the wyl of god, which fruet testifieth that god hath blessed vs in christ. Note this also ỳ as long as we lyue we are yet partlie carnal & fleshli (not withstanding ỳ we ar in christ, & though it be not imputed vnto vs for christes sake) for there abydeth & remaineth in vs yet of ỳ old Adā as it wer the stock of ỳ crabtre & euer a māg whē occasion is giuē him shoteth forth his braūches & leues, bud, bloſōe & fruit. Against whom we muſt fight & subdue him chaunge al his nature bi a litle wō prayer, fasting, watching, with vertuous meditatiō & holy workes, vntil we be altogether spirit. The kingdō of heauen saith christe, is lyke leauen, which a womā taketh & hideth in. 3. pecks of meale til al be leuened. The leuē is the spirit & we ỳ meale which muſte be seasoned with the spirit a litle & a litle tyl we be thrōu out spiritual. Whē che shal reward euery mā according to his ded, ỳ is according as the dedes are so shal euer mans reward be the dedes declare what we ar, as ỳ fruite of ỳ tre according to the frut shal the tre be prai sed. The reward is giuē of the mercy, &

We are al crabe tres in Adam.

Duryng our lyfe we ar yet partly carnal.

Pat. ri

Roma. i

What l uen is what is me

truth of god, & by the deseruing & merytes of chryst. Whosoener repēteth, beleueth ỳ Gospell and putteth his trust in chryst merites, ỳ same is heire wt chryst of eternal life, for assuraūce wherof the spirit, of god is poured into his hart as an erneſt, which louseth him frō ỳ bondes of sathā, & giueth him lust & stregth euer̄ day more & more according as he is diligēt to aske of god for chrystes sake And eternallyse followeth good liuing

Roma. 8. I suppose (saieth Paul. in ỳ same Epystle) ỳ the afflictions of this worlde are not worthy of the glorye which shalbe showed on vs, ỳ is to saye, ỳ which we here suffer can neuer deserue ỳ reward which ther shalbe giue vs. Moreouer, if ỳ reward should depēd & hang of ỳ workes no mā should be saued. For almuch as our beſte dedes, compared to ỳ law are damnable synne. By ỳ deades of ỳ law is no fleshe iustified, as it is writē in the third. chap. to ỳ Rom. The lawe iustifieth not, but vttereth ỳ sinne onli and compelleth and driueth ỳ penitent or repenting sinner to fle vnto the fountaine of mercy in ỳ bloud of chryste Also repent we neuer so much, be we neuer so wel wylling vnto ỳ lawe of god: yet ar we so weake, and the snares and occausiōs so innumerable that we fall daily & hourely. So that we could not

but

but dispere, if the reward hãged of the worke, Whosoeuer ascribeth eternal life vnto ỳ deseruig & merite of workes must fale in one of two incõueniences either must he be a blind phariſe not seing that the law is ſpiritual and he carnal, & loke and reioyſe in the outwarde shininge of his deades, despysynge the weake, & in respect of thẽ Justify hym selfe. Or else yf he se howe that ỳ la we is spirytuall and he vnable to ascende vnto that which the lawe requireth he must nedes dispaire, Let euerie chriſtẽ man therfore reioise in christ our hope truſt & rightuouſnes, in whõ we are le ued, chose & accept vnto ỳ enheritaũce of eternal life, nether presumig in our perfectnes, nether dispering in our we aknes. The perfecter a man is, ỳ clerer is his sight, & saieth a thousand things which displaeaſe him and also perfecte nes ỳ can not be obtained in this lyfe. And therfore desyreth to be with christ wher is no more sinne. Let him that is weake & can not do ỳ he would fayne, do not despeare, but turne to him ỳ is strong & hath promised to geue strẽgth to al that are of him in chrystes name, & complayne to God and desyre hym to fulfil his promises, and to god cõmitte him selfe. And he shal of his mercy and reueth strẽgth him and make him feale

he that ascribeth eternal life vnto merites is other a phariſe or else he must despayre.

with

with what loue he is beloued for christ sake, though he be neuer so weake.

The law naturall was writ ten to the gentiles.

Yet ar not righteous before god whiche heare the lawe, but they which do the law shalbe iustified Ro. ii. This text is playner thā ỳ it needeth to be expoũded in this chapter before, Paule proueth that the law naturall holpe not the Gētiles. For the law of god was writtē in the hertes of Gētiles (as it appereth by the lawes, statutes, & ordinaunces which they made in their cities) yet kept they thē not. The greate kepe the smale vnder for theyr owne profit with the violēce of the law Euerimā praiseth the law as forfurth as it is profitable & pleasaūt vnto hym self, But whē his owne apetites shold be refrained, then grudgeth he against the lawe. Moreouer he proueth that no knowledge holpe the gentiles. For thoughe the learned mē (as ỳ philosophers) came to the knowledge of god, by the creatures of the world, yet hade the no power to worshippe god. In this secōd chap. proueth he ỳ the Iewes (though they had the law writē) yet it holpe thē not: thei coulde not kepe it, but were ydolaters and were also murtherers, adulterers and what soeuer the lawe forbade. He concludeth therfore that the Iewe is as wel damned as the gentile.

Not hearinge the lawe maketh righteous

yf hearing of the law only might haue iustified, thē had the Iewes be righteous. But it is required ẏ a man do the lawe, if he wyl be righteous. which because the Iewe did not, he is no lesse dāned thē the gentyle. The publishinge & declaringe of the lawe doth but vtter a mans sinne, and giueth nether strēgth nor helpe to fulfyll the lawe.

The lawe killeth thy cōsciens & geueth the lust to fulfyl ẏ law. Faith in christ geueth lust & power to do the law. now is it true ẏ he which doeth the lawe is righteous, but ẏ doth no mā saue he ẏ beleueth & putteth his truste in christ.

IF anye mans worke that he hath bilde vpon abyd, he shal receiue a reward. 1. Cozin. iii. The circumstāce of the same chapter. that is to wete, that whi che goethe before and that whyche folloueth, declarethe playnly what is ment. Paul talketh of lerning doctrin or preachyng. He sayeth that he him selfe hath layde the foundacion, which is Iesus christ and that no man can laye any other. He exorteth therfore euery man to take heade what he beldeth vpon, and borroweth a similitud of ẏ gold smith which trieth his mettalles with the fyre sayeng ẏ the fyre (that is) the iudgement of the scripture, shal trie euery mans worke, ẏ is euerye mans preachynge

The fyre is the iudgemēt of scripture

The fyre is the iudgemente of scripture

yng and doctrine. ¶ If any bilde vpon ỹ foundacion laide of Paule, I meane Iesus chriſt, gold ſilver or precious ſtone whiche are all one thinge and ſignifie true doctrine, whyche when it is examined ỹ ſcripture alloweth, thẽ ſhall

Gold. ſyluer & precious ſtones is true doctri

he haue his rewarde, that is he ſhall be ſure that his lerninge is of god, and ỹ godes ſpirite is in him and that he ſhall haue the rewarde that chriſt hath purchaſed for him. On the other ſide if any mã bylde theron timbre, heye or ſtubble which are al one & ſignifie doctryne of mans imagination, tradicions and fãtaſies which ſtandeth not with chriſte when they ar examined and iudged by ỹ ſcripture, he ſhal ſuffer damage, but ſhalbe ſaued him ſelfe, yet as it wer thorowe fyre, that is, it ſhalbe paynful vnto him, that he hath loſt his labour, & to ſe his bylding periſhe, not withſtanding if he repent and enbrace ỹ truth in chriſt, he ſhall obtaine mercy and be ſaued. But if Paule were nowe a lyue and would defend his owne learnyng, he ſhoulde be tryed thorowe fyre, not thorow fyre of ỹ iudgemẽt of ſcripture for ỹ light men now vtterly refuſe, but bi ỹ popes law & wt fyre of faggotes.

Timber, heye, ſtubble are mẽs doctrin.

he ſhalbe ſaued neuer ỹ leſſ thorowe fyre.

WE muſt al appere before the iudgement ſeat of Chriſt, for to receyue euery man accordynge to the deedes

of

of his body. ii. Cozin. v. As thi deds testifie of the so shall thy reward be. Thy deades be euyll, then is ỹ wrath of god vpon thee and thyne herte is euyll and so shall thy reward be if thou repente not. Feare therfore and crye to god for grace, that thou maist loue his lawes. And when thou louest them cease not til thou haue obtained power of god to fulfyll them: so shalt thou be sure that a good reward shall folowe.

Whiche reward not thye deades, but christes bathe purchased for the, whose purchasinge also is that lufte whiche thou haste to godes lawe and that might wherwith ỹ fulfyllest them Remẽber also, that a reward is rather called that which is giuen freely, thẽ ỹ which is deserued That which is deserued, is called (yf thou wilt giue him his right name) hire or wages. A reward is gyuen freely to prouoke vnto loue & to make frendes. Remembre ỹ whatsoeuer good thing any man doeth, ỹ shall he receiue of ỹ lorde. Ephes. vi. Remembring that ye shall receiue of the lord ỹ reward of enheritaunce. Collossens. iii These two textes are exceding playne. Paul meaneth as peter doeth. i. Peter ii. ỹ seruaũts should obey their maisters wt all there hartes & with good wyll though they were neuer so euil. Yea he wyll

What reward is & what hire

The lord shall reward euery mã according to his deeds.

wyl that al that are vnder power obey
euen of herte and of conscyence to god,
we muste because god wyll haue it so, be ỳ rulers
obey our nauer so wicked. The childerne muste
superiou beye father & mother bee they neuer so
res be th cruel or vnkynd, lyke wise the wife bir
ey neuer husbond, the seruaunt his maister, the
le euyll. subiectes and communs their Lord or
king. Why: For ye serue the Lord sai-
te he in the thyrde to the. Coll. We are
chrystes and chryste hath bought vs, as
thou readest. Ro. xiiii. i. Cor. vi. i. pete
i. chryst is our Lord and we his possey-
on. and his also is the commaundemēt
Now ought not the cruelnesse & chur-
lishnesse of father & mother of husbond
maister, Lord or kynge cause vs to hate
the commaundemente of our so kynde
a Lorde chryste. Which spared not his
bloude for our sakes whiche also hath
purchaised for vs with his bloude, the
rewarde of eternal lyfe which lyfe shal
folowe the practice of good lyuing and
wher vnto our good dedes testifie that
we ar chosē. Forthermore we ar so car
nal, ỳ if the rulers be good we cannot
know whether we kepe the cōmaūde-
mente for the loue ỳ we haue to chryste
and to god thorow him or no. But and
if thou canste fynde in thyne hert to do
good vnto hym ỳ rewardeth the euyll
agayne, thē art thou sure that the same

spirite

spirite is in thee ẏ is in chriſte. And ſt folowe̅th in the ſame chap. to the Colloſſiās. He ẏ doeth wrong ſhal receyue for the wrong that he hath done. That is god ſhall auenge the abounda̅tlye, which ſeeth what wrong is doene vnto thee and yet ſuffereth it for a tyme, ẏ thou myghteſt feale thy pacience & the worcking of his ſpirite in thee, and bee made perfet. Therfore ſe that thou not once deſire vengeaunce, but remitte al vengeaunce vnto god as chriſt dyd. Which (ſayeth Peter. i. Pet. ii.) when he was reuiled reuiled not agai nether threatned whē he ſuffered. Vnto ſuch obedience, vnto ſuch pacience, vnto ſuch a pure hert, and vnto ſuche ſealyng, and Pauls meaning to bringe al men, and not vnto the vaine diſputinge of them that aſcribe ſo̅ what a place in heaue̅ vnto theire pride merites. Which as thei feale not the worcking of goddes ſpirite, ſo obey they no man. If the king do vnto thē but righte, they wyl intreate for doing the hole realme, curſe, excomunicate & ſend downe far beneth ẏ botome of hel as they haue brought the people out of theyr wittes, and made them madde to beleue.

Our ſpirituall wyl not obey rulers but curſe thē for doing right.

Thy prayes and almes are come vp into remembraunce in the preſence of god. (in the tenthe chap.

Chap. of the Actes) that is god for get-
teth the not, though he come not at the
fyrste callyng, he loketh on and behol-
deth thy prayer and almes, Prayer co-
meth frō the herte. God loketh fyrst on
the herte. As thou readest geneſis. iiii.
god beheldē or loked fyrst on Abel, and
then on his offering. If the hert be vn-
pure, the deade vertiye playeth not, as
thou ſeeſt in Cain. Marke ỹ order. In
the beginning of the chap. thou redeſte
there was a certayn mā named Cor-
nelius which feared god, gaue muche al-
mes, & prayd god alwaie. He feared god
that is he trembed and quaked to breake
the commaūdementes of god. Then
prayed he alwaye. Prayer is the frute
offerte, dead or acte of faithe and is no
thinge but the longyng of the herte for
ỹ thinges which a mā lacketh & which
god hath promiſed to geue him. He dothe
alſo almes. Almes is ỹ frutte, effect or
dead of compaſſion and pitie which we
haue to our neibour. Oh what a glori-
ous faith & a right is ỹ which ſo truſt-
eth god & beleueth his promiſes, ỹ ſhe fea-
reth to breake his commaūdementes &
is alſo merciful vnto her neibour. this
is that faith where of thou readeſt nāe-
ly in Peter, Paul & Iohn, that we are
thereby both iuſtified and ſaued. And
whoſoeuer ymageneth any other faith

deceyt

god loke-
eth fyrſte ō
ỹ hert.

Prayer.

Almes.

deceyueth him selfe and is a vaine disputer & a brauler aboute wordes, & hathe no fealing in his herte,

Though thou cõsent to ỹ lawe, that it is good righteous & holy, sorowefe and repenteth because thou hast brokẽ it, mornest because ỹ hathe no strength to fulfyl it: yet art not thou there by at one with god. Yea ỹ shuldeste shortlye despayre and blaspheme god yf the promises of forgeuenes and helpe were not there by, & faith in thine hert to beleue them. Faith therfore sitteth ỹ at on w̃ god faith prayeth alwaie. For she hath al way hir infirmites and weaknes before hir eyes, & also gods promyses, for which she alwaie longeth and in al places. But blynde vnbeleefe prayeth not alway nor in al places, but in ỹ church only, and ỹ in suche a church where in is not lawful to preach gods promises, nether to teach mẽ to trust therin. Faith whẽ she prayeth leteth not her good deades before hyr saing: Lorde for my good dedes do thys or that. Nor bargeneth wyth god saying Lord graunt me this or do this or that, and I wyl do thys or ỹ for ỹ, as mumble so much dayely, go so ferre or fast thys or that fast, enter i thys religion or ỹ, with such other poores of infidelite, yea rather idolatri. but thee letteth hyr infyrmities & hyr lack before

the mater of prayeng of misbeleuers.

The prayer of fayeth.

before hir face & goddes promyses saying. Lord for the mercy & trueth which thou hast swore, be merciful vnto me out of this prison & out of this hel. And lowse the bondes of Sathan & giue me power to glorify thy name. Faith therfore iustifieth in the hert & before god, & the deades iustifie outwardly before the world, yt is, testifie only before men what we are inwardly before god.

faith iustifieth.

The law of liberti

Whosoeuer loketh in the perfect lawe of liberte & continueth therin (yf he be not a forgetfull hearer but a doer of the worke) he shalbe happye in his dead. Iams. 1. The law of liberte yt is, which requireth a fre hert, or (if that fulfil it) declareth a free herte lowesed from the bondes of Satã. The preaching of the lawe maketh no man free, but bindeth

The preachinge of the lawe bindeth. but ye preachinge of the Gospell openeth.

For it is the key that bindeth al conscience vnto eternall dampnacion, whē it is preached: as the prōises or Gospel is the keye that lowseth all conciences that repent when they ar boūd thorow preaching of the law. He shalbe happie in his dead, that is, by his dead shall be knowe that he is happye and blessed of god which hath geuen him a good hert & power to fulfyll the law. By hearing the law thou shalt not know that thou art blessed but if thou do it, it declareth that thou art happie and blessed.

Not the herig but the doinge of ye lawe declareth blessednes.

was

Was not Abram iustified of his dedes, when he offered his sonne Isaac vpō the alter? James. iii. his dead iustified hym before the worlde, that is it declared and vttered the fayth which both iustifieth hi before god, & wrought that wonderfull worke as James also affirmeth.

Was not Rab the harlot iustified whē she receyued the messengers, & sent thē out an other waie? Iam. ii. that is likewise outwardli, but before god she was iustified by fayth which wrought that outwarde deade, as thou mayst se Iosue. ii. She had herd what god had done in Egipt in the rede see, in the deserte and vnto the two kynges of Amorreans, Sion, and Og. And she confessed saieng youre Lorde God, he is god in heauē a boue and in erth beneth. She also beleued that god as he had promised ỹ chyldrne of Israel would geue thē the lande where in she dwelt, & cōsented ther vnto, submitted hyr selfe vnto the wyll of god, and holpe god as mouch as in hyr was, and saued his spies & messingers. The other feared ỹ whiche she beleued but relyed not god with all there myght, & had no power to submitte them selfe vnto the wyl of god. And therfore perysshed they, & she was saued and that the rgh faith, as we reade. Hebr. xi. wher

thou maist se howe holy fathers were saued thorow faith & how faith wrought in the. Faith is the goodnes of all ye deades that are done within the law of god and maketh the good & glorious, seme they neuer so vyle, and vnbeleuefe maketh the damnable seme they neuer so glorious.

Fayth is the goodnes of the dedes don in lawe.

AS pertayninge to that whych the James in this .iii. Chapter sayeth, What a vaileth thoughe a man saye that he hath faith, yf he haue no deades: can fayth saue him, againe Faith without deades is dead in it selfe And the deuils beleue & tremble, And as the body wythout the spirite is dead euen so fayth without deades is deade. It is manifest & cleare that he meneth not of that fayth wherof Peter & paule speke in their epystles, & christ in ye gospel whē he sayth, thy faith hath made ye safe, be it vnto the accordyng to thy faithe or great is thy fayth. &c, & of which James him selfe speaketh .i. cha. saing. Of hys owne wyl begat he vs with ye worde of life, ye is in beleuig ye promises wher in is lyfe, are we made the sōnes of god

In beleuinge the worde are we made ye sōnes of god.

which thinge I also this wise proue. Paule sayeth, how shall or can they beleue wythout a preacher: Now I pray you when was it hearde that god sente any

any man to preache vnto ỳ diuils, or ẽ be made thẽ any good promes. He that atneth the ost, but neuer sent embassadours to preach any atonemẽt betwen him and them. Take an ensample that thou mayst vnderstand. Let the be two poore men both distrude of raymẽt in a winter, the one strõg that he fealeth no grefe, the other greuously morning for ye payne of the colde. I then come by and moued with pitie ẽ compassyon saye vnto him that fealeth his dysease, come to suche a place and I wil gyue the rayment sufficiente. He beleueth cometh, and obtaineth that which I haue promysed. That other seth al this and knoweth it, but is partaker of naught. for he hath no faith, ẽ ỳ is because there is no promise made hi. So is it of ỳ deuils The deuyls haue no faith. for faith is but erneſt beleuing of gods promyses. Now ar ther no promises made vnto ỳ diuils, but lore thretninges. The olde philosophers knew ỳ ther was one god but yet had no faith, for ẽ they had no power to leue his wyl neyther to worshyp hi. The turkes ẽ the saracins knowe ỳ haue no power to worshyp god in spirit to leue his pleasure, ẽ to submit thẽ vnto his wyl. Ther made an Idol of god, as we do for ỳ most part ẽ worshiped hi euery mã after his owne imaginacõ ẽ

Example of beleuig.

a sundry purpose. What we wyll haue done, that must god do, and to do ours wyl worshippe we him and praie vnto him, but what god wyl haue done that wil nother turke nor saracinne nor the most parte of vs do. Whatsoeuer we imagin rychteous, that muste god admyte. But goddes rightuousnes wyl not our herte admitte. Take another example. Let there be two such as I spake of before & I prouyde both and the one because he sealeth not his disease doth not. So is it of goddes promyse. No man is holpe by them but sinners that seale their synnes more & forowe for them and repent with al ther hert. For John Baptiste wente before Christe & preached repentaunce, yt is he preached the lawe of God, ryght & brought the people into knowledge of them selues, and vnto the feare of god, & then sente them vnto Christ to be healed. For in Christ and for his sake onely hath god promised to receyue vs vnto mercy, to forgeue vs and to geue vs power to resiste sinne. How shal god saue the, whē thou knowest not thy damnacth. How shal Christ deliuer the from sinne whē thou wylte not knowelege thy synne. Now I pray the how many thousandes ar there a them that say I beleue that Christ was borne of a virgin & dyed,

An other example.

John baptyst shewed ye people their diseases by ye lawe & the sent to christ to be healed.

that

that he rose agayne and so further, and thou canst not bring them i beleke that they haue any sinne at al: Howe many are there of the same sorte whiche thou canst not make beleue that a thousand thinges is sinne whiche god damneth for sinne all the scripture throwe out. As to bye as good chepe as he can & to sell as deare as he can to rayse the market of corne & vitaile, for his owne vantage, without respect of his neighbour or of the poore or of ỳ commune wealth & such lyke. Moreouer how many hundred thousandes are there which when they haue sinned, and knowledge there sinnes: yet trust in a bald ceremony or in a lowlie freris cocte & merites or in ỳ prayers of the that beneure widowes howses and eate the poore out of house and herboure, in a thing of his owne ỳ imaginacio, in a foolish dreame & a false vision, & not in Christes bloude and in ỳ trueth that god hath sworne. Al these are faithlesse, for they folow ther owne ryghtuousnes & are disobedience vnto al maner rightousnes of god both vnto the rightuousnes of goos law wher with he dāneth al our dedes for though some of the ye thier sinnes for feare of paine, yet had they leuer that such dedes were no sinne, & also vnto ỳ rightuousnes of the trueth of god in hys principles

How thei ỳ are disobediēt vnto ỳ rygh-tuousnes of ỳ lawe and ỳ trueth of god, ar faultles

myses wher by he saieth al that repent & beleue them. For though they beleue that christ did yet beleue they not that he died for their sinnes & that his death is a sufficiēt satisfactiō for there sinnes & that God for his sake wil be a father vnto them and gyue them powere to re sist synne.

Paule saieth to the Romains in the. x. Chap. yf thou cōfesse with thy mouth that Iesus is the lord and beleue wyth thine herte that god rayled him vp frō death, thou shalt be safe.

God raised christe for our salua cion.

That is if thou beleue ý he raised him vp agayne for thy saluacion. Many be leue that god is rich and almighty but not vnto them selues and that he wilbe good to them and defende them and be their god. Pharao for paine of ý plage was compelled to cōfesse his sinnes, but hadde yet no powere to submytte hym selfe vnto the wyll of God and to lete the children of Israell goo and loose so great a prophet for gods pleasure. As oure prelates confesse there synnes sayenge though we be neuer soo euyll, yet haue we the power.

And againe, the scribes and ý pharyses say they, sate in Moises seate, do as they teach but not as they do. Thus cōfesse they that they are abhominable. But to the secōd I answere, if they sat

on

an Chrystes seate they woulde preache chrystes doctrē, now preach they their owne tradicions and therfore not to be heard If they preached christ we ought to here them though they wer neuer so abhominable, as they of them selues cōfesse and haue yet no power to a men de nether to let ī wese Chrystes flocke to serue god in the spyrit which they hold captiue compelling them to serue their false lyes. The deuils feale ẏ power of christ and wer compelled against their wylles to confesse that he was the sōne of god, but had no power to be content therwith nether to consent vnto the ordinaunce and eternall counsell of the euerlasting god, and our prelates feale ẏ power of god againste thē but yet haue no grace to geue rowme vnto christ, be cause that they (as the deuils nature is) wyl them selues syt in his only temple that is to wete, the consciences of men.

The prechers of ẏ true gospel ought to be hero though they lyue nouggtylye.

Simon magus beleued. Act. viii. wt such a faith as ẏ diuils confessed Chrystes, but had no right faith, as thou seist in the sayd Chapter. For he repented not consentyng vnto the lawe of God. Nether beleued the promyses or longed for them, but wondred only at ẏ myracles which Philippe wrought and because that he him selfe, in Philyppes presēce had no power to dis his wickednesse for

Simō magus.

tery and art magike wherwith he mocked & deloded the wittes of the people, he would haue boughte the gifte of god to haue solde it much dearer as his successours now do and not ye successours of Symon Peter.

For were they Simon Peters successours, they woulde preache christ as he dyd, but they are. Simō magulles successours of which Simon Peter well prophesied in the second chapter of his second Epystle saiyng, there were false prophetes amonge the people, meanig of the Iewes, euen as there shalbe false teachers or doctours amōg you which priuely shal bring in sectes dampnable sectes is partetaking as one holdeth of frannces, a nother of dompnick which thinge also Paul rebuketh. 1. Corinthi 1. and. iii. Euen denyeng the lorde that bought them, for they wil not be saued by christ nether suffer any mā to preach him to other, & many shal folowe their damnable waies. Thou wylt saye shal god suffer so many to go out of ye right wayes so longe? I answere many must folow their dānable waies or elles must Peter be a false prophete, by which the waye of trueth shalbe euyl spokē of, as it is now at this presēte tyme. For it is herelye to preach ye truth, and thorowe covetousnes shal thei w fayned wordes make

Ours spy ritualtear the succes sours of Si mon, not Peter.

make marchãdyse of you, of they mer-
chaundise and couetousnes it neadeth
not to make rehersall, for they that be
blynde se it endeurlye.

Thus seest thou that James when he
sayeth, sayth withoute deades is deade
and as the body wyth oute the spyryte
is deade, so is faith without deades and
the deuyls beleue, that he meaneth not
of the sayth & truste that we haue in the
trueth of gods promises and in his ho-
ly testamente made vnto vs in christes
bloude, whiche faith folweth repēt-
taunce and to the consent of the hert vn
to the lawe of god, and maketh a man
safe, and setteth him at peace with god.
But speaketh of that false opinion and
ymaginacion wher wyth some saye I
beleue that christ was borne of a vyrgi
& that he dyed and so furthe. That be-
leue they verily, and so strōgely ỹ they
are readie to sley whosoeuer would say
the contrarye. what say
th James
ye meeth

But they beleue not that christe dyed
for their sinnes, & that his death hathe
pleased the wrath of god, and hathe ob-
tayned for them all that god hathe pro-
mised in the scripture. For how cāthey
beleue that christ died for theyr sinnes,
and that he is theyr only and sufficient
sauiour, seyng that they seke other sa-
uiours of ther owne ymaginacion & se

gyue

yng that they feale not they⁊ sinnesnes
ther repente excepte that some repēt as
I aboue sayd) for feare of paine, but for
no loue nor conset vnto the law of god
nor longynge that they haue for thase
good promises which he hath made thē
in Chrystes bloude.

If they repented and loued the law of
god and longed for that helpe whyche
God hath promysed to gyue to all that
cal on him for Chrystes sake, the verily
muste geddes truth giue them powers
to do good workes when soeuer occasy
on were giuē, either must god be a fals
God. But let god be true & euery man
a lyer as scrypture sayeth, For
the trueth of God lasteth e
uer, to whom only
be all honor and
glory for euer.
Amen.

Thozte rehearsall oz summe of thys
pzesente treatyse of iustyficati-
on by fayth.

Faith the mother of al good wozckes
iustifieth vs, befoze we can bring forth
any good wozk as the husbond marieth
his wife befoze he can haue any lawful
chyldzen by her. Foz ther moze the hus-
bond maryeth not his wyfe, that she
should contynue vnfrutefull as before
and as she was in the state of virginite
(wherin it was impossyble foz hyz to
beare frute) but contrary wise to make
her frutefull: euen so faith iustifieth vs
not, that is to saye, marieth vs not to
god, that we shoulde contynue vnfrute
ful as befoze, but that he should put the
sede of his holy spirite in vs (as Sainte
John in hys fyrst epistle calleth it) to
make vs frutefull.

Foz Paule sayth, Ephesi. ii. By grace
ar ye made safe thozow fayth, and that
not of your selues, foz it is ỹ gift of god
and commeth not of the wozkes lest a-
ny man should boast hym selfe. Foz we
ar his wozkeman shyppe created in
Chryst Jesu, vnto good wozkes
which God hath ozdey-
ned that we should
walke in them.

(z)

The parable of the

Be not offended mooste dere Reader that diuers thynges are ouerseene thorowe negligence in thys lytle treatise. For verely the chaunce was suche, that I maruayle that it is so well as it is. Moreouer it becommethe the bookes euen so to come as a mourner and in lyle apparayle to wayte on hys master whiche sheweth hym selfe nowe agayne not in honoure and glorye, as he dyd twene two mortherars, to trie his true frendes and to proue whether there be any faith on yearth.

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